


Central-Blatt and Social Justice

Official Journal of the Catholic Central Verein of America and the Central Bureau  115

Office: 3835 Westminster Pl., St. Louis, Mo.

Vol. XVIII

June, 1925

No. 3

Published monthly; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.

Entered as second-class matter April 9, 1909, at the Post Office at Saint Louis, Missouri, under act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917, authorized July 15, 1918.

Social Reconstruction (VI)

A Morally Sound Society (1).

Above all else, social life should be a stepping stone, and not a stumbling block to moral life and salvation. This truth is so evident that no lengthy proof is demanded. Everything in man's life must be subservient to his ultimate end. But it is clear that man's moral life may be and inevitably is affected, either for good or evil, by his social life.

While it is true that to a great extent this influence is beyond the direct control of the authorities, there is no reason why the state should permit such public influences, which act as a handicap rather than a moral stimulus, wherever and in so far as they can be avoided. On the other hand, it stands to reason that not only civic society has duties in regard to morality; the various groups in society also have proportionate duties, and in many instances the authorities must bring their influence to bear on and through the groups.

Outside of and for the greater part beyond direct state control there are, as Klug so succinctly explains, four distinct influences, which may league themselves as readily with man's material and inordinate self as with his well-ordered spiritual self. These four social components are the influences of heredity, of education, of experience and of environment.

Mendel's theory of heredity and its development by other scientists has already proven beyond all doubt that we enter into the world with certain inborn qualities and inclinations of a beneficial or detrimental nature. These characteristics come to us by heredity from one or the other of our parents and of their ancestors. Suffice it to refer here for a further development of these biological laws to one of our former articles on the family. It is certain that we cannot eliminate these qualities and inclinations. However, we can make them subservient to our moral endeavors, although this demands at times a supreme effort, if they are antagonistic. Parents should be enlightened on their responsibility to safeguard the morality of their children, while society on its part must keep in mind that stimulation of these inherited inordinate tendencies of man either through public example or through indifference of the authorities would be most harmful for individual and society.

At first these tendencies are influenced one way or the other by parents and educators. The parents are primarily responsible for the education of their children; consequently the authorities possess no direct influence over education. This does not, however, exclude a secondary and subordinate right, and they should, therefore, come to the assistance of the child whenever the parents neglect their duty of properly educating it. The state transgresses the limits of its authority in matters of education, when it presumes the supreme right of providing school education. Because of this interference with parental rights the authorities become responsible for all the harm done when the system of education, forced on the families, either neglects the moral life of the child and the training of character, or attempts to conduct this part of education by insufficient means and methods.

In addition, let us mention, in passing, that the molding of the moral life of the child is not entrusted to the state, but that as a matter of fact it is given into the hands of the Church, so that the parents must co-operate with the latter. By usurping control in matters educational, the state not only transgresses the bounds of rights, but attempts the impossible. While the state without the Church can perhaps teach the correct moral system, its moral influence at best is defective. No educational system is free from moral influence. Even though the authorities seek professedly to instil morality, this moral teaching is usually either defective or false. But if those in power instil moral indifference into the educational system under their control, they create thereby an even more dangerous atmosphere of moral indifference in private and public life. Must we add that almost all of the modern countries suffer from this indifference to their social as well as moral detriment?

A third source of influence on the moral life is the every-day experience gained through contact with the world outside of the home. It is inevitable that this contact, too, should mold moral life, especially during the time when the character is still plastic. Again, it is true that in this instance society and groups have the primary obligation of excluding all moral harm. Just as the state must supplement neglectful parents, thus must it enforce healthy moral conditions, if the spirit of the time is indifferent toward morality, or re-

vels in immorality. Let us not forget, that not merely moral environment, but also economic conditions produce deep moral impressions for good or evil; so deep in fact, that they become a second nature of the whole nation. In this instance above all, therefore, must the authorities step in, whenever possible.

Speaking of worldly experience and its influence, let us but point to the modern irreligion, the embitterment and class hatred aroused in the hearts of abused workers, to the envy caused by the riotous revelry and ostentatious luxury of the rich, the widespread neglect of justice in commerce, finance and the trades, to the prevalence of graft and, last but not least, the immoral atmosphere in workshop and places of amusement. We behold clearly the dangers of a political policy which permits or advocates a social system in which extreme classes oppose each other. A well-ordered society with co-operating classes is so important for morality, that for this reason alone it deserves to be created anew.

Even more intimately connected with moral conduct is the influence of environment: the locality of a person's home, the nature of the home, the class to which one belongs. In order to realize the truth of this statement one need but remember the large number of wretched homes to be seen on all sides, the cheap boarding houses, the slum atmosphere, the life children lead on the street, the company of questionable comrades. The individual is more or less helpless in respect to these influences, which are frequently most harmful for the moral life. Possibly these moral dangers cannot be eliminated entirely, but it is equally true that they can be reduced greatly by a social housing policy, and other similar means.

It has been demonstrated that state, society and the groups are confronted with grave responsibilities, not only in regard to education, but even more so in respect to environment and the influence it may exert. To a certain extent this is even true regarding the question of heredity. The authorities and all concerned in each instance may fail in the fulfilment of their duties by undue neglect as well as by excess in their attention.

In the matter of heredity, the harmful neglect of the past, which was due to ignorance and was, in consequence, unavoidable, has given way to a new spirit, which goes too far in the direction of positive interference, and is in opposition to man's freedom. In ever-widening circles immoral principles are taught, and agitators and legislators seek to improve social conditions by means of laws restricting marriage in various ways. Not legislation, but education within proper moral limits, is the only remedy to be applied in this instance, while means such as sterilization, the teaching of birth control without due sexual control, and other suggestions that are even worse, are positively immoral.

WM. J. ENGELEN, S. J.

Long-Term Land Tenancy

I.

Tenancy is on the increase in the United States. Facts place this beyond all doubt. Moreover, the tendency is toward tenancy rather than toward ownership. It is, therefore, only a matter of prudence, if a movement, that can no longer be halted, is directed into the right channels. This seems to be the great task lying before agricultural economics at the present time.

The stage of tenancy in the United States may be still a far distance from that already reached in England. It is pre-eminently the land of tenant farmers. Only 14 per cent of the farms of that country are worked by the owners, and in many instances the owners do not farm directly but through bailiffs or hired farmers, or through farm managers, as they would be called in this country. About 86 per cent of the farms are in the hands of tenants, who pay a fixed rent for the use of the land. Share tenants are relatively few in England.*) Were tenancy not successfully practiced in England, it would not have reached the position it occupies today.

Tenancy cannot, however, be made a success if it operates unfairly either to the owner or the tenant. Short-term land tenure does this. It gives the owner indeed a position of power since he can refuse to renew the lease with his tenant; he can dictate the terms of the lease. But it has for him also its disadvantages; the tenant will not be inclined to make improvement on the land if he is not certain of his tenure; he will be inclined to practice robbery of the soil. The tenant suffers the disadvantage of being uncertain of his possession; he becomes dependent on the owner, which may be a dependency not only economical but even political and religious; his tenure may fall a victim at any time to wild speculations in land; his improvements, if he has made any, are put to the risk of not being fairly compensated; owing to the possibility of the exploitation of the land, the owner may unduly, by contract provisions, restrict him in his freedom of farming.

Short-term tenancy has been in some instances successfully practiced. Custom established a code of fairness between owners and tenants which tacitly formed the foundation of the contract of land tenure. The sense of justice thus developed sufficiently safeguarded the rights of both owner and tenant. As a rule, however, short-term tenancy has not been a success.

II.

History of Long-Term Tenancy

The history of long-term tenancy is long and varied.

From the baked clay tablets recording tenant contracts, which in recent times have been unearthed in Chaldea, Nineveh and Babylon, it is known that the people of these countries were fa-

*) Taylor, H. C., *Agricultural Economics*, p. 323, New York, 1920.

familiar with long-term tenancy. In Egypt the ruler was considered the steward of the land of the people; in their name he leased land to his subjects under forms of long-term, and even permanent, tenure. The Egyptian government embarked on a policy of this kind when infertile and uncultivated lands had to be settled; for a nominal sum tenants received the right to use these lands and expend on them their capital and labor for the necessary improvements. Similarly, tenants were made of the soldiers who returned from wars and were without an occupation; under a system of tenure they were put into the possession of a sufficient amount of acreage for purposes of cultivation.

The Egyptian tenants, it appears, were not subject to harsh provisions of tenancy. In the tomb of Amenhy, who was governor of the territory called Ornx about 2758 B. C., the following report of his administration is found: "I passed years as ruler in the Ornx Nome. All the works of the king's house came into my hands. . . . Not a daughter of a poor man did I wrong; not a widow did I oppress; not a farmer did I oppose; not a herdsman did I hinder. There was not a pauper around me. There was not a hungry man in my time." In times of famine, he says: "I made its inhabitants live, making provision for them; there was not a hungry man in the land, and I gave to the widow as I gave to her who had a husband; nor did I favor the elder above the younger in all that I gave. Afterward the great rises of the Nile came, producing wheat and barley, and producing all things, and I did not exact the arrears of the farm."**)

The Hebrews were permanent tenants of the land they possessed. The Lord himself reminded them that they could not alienate the land by deed or sale: "The land also shall not be sold forever; because it is mine, and you are strangers and sojourners with me."***) For this reason all the land was under the condition of redemption; that is, if a man under the stress of circumstances had to sell his title, he could redeem it upon payment of the purchase price and upon compensation for improvements made by the buyer. But in any case, at the expiration of fifty years, in the jubilee year, all lands reverted to the original tenant. This precaution prevented the permanent alienation of land and its monopolization in the hands of a few, and gave fixity to the tenure as allotted originally to the several families.

Greece, like Egypt, used a system of land tenancy for purposes of colonization. The land was either State land or temple land; in either case, the ownership was retained by the State or by the temples as religious corporations. Leaseholds were granted, under favorable terms, to those who desired to cultivate the land.

Rome was influenced by Grecian agrarian legis-

lation. Conquests had extended Roman territory, the needs of settling the conquered people and immigrants required further colonization, and the demand for grain made necessary the cultivation of hitherto uncultivated tracts of land. Under these circumstances, a system of long-term land tenure was devised. The so-called *jus emphyteuticum* was developed. Emphyteusis to this day is known in England as a system of long-term land tenure. Unfortunately land became concentrated in the hands of a few. Agrarian revolts followed as a result. Tiberius Gracchus sought, in his day, to restore agriculture to a healthy condition, but his attempts were not successful. Pliny did not hesitate to attribute the downfall of Italy to the large landed estates: *latifundia perdidere Italiam*—the large landed estates have brought ruin to Italy.

In the Middle Ages tenancy was again revived. The Church owning large tracts of land distributed its holdings among tenant farmers. The rapacity of some of the feudal barons destroyed the good effects of the system of tenancy as it had been gradually developed under the supervision of the Church.

"There had been land and homes and work for all, and beggars and tramps were unknown. This happy condition continued for centuries. The fatal change came in the sixteenth century under the reign of Henry VIII, that human monster who never spared man in his anger nor woman in his lust." For the double purpose of taking revenge upon the church for refusing him a divorce from his faithful wife, and of satisfying his unprecedented extravagance and maintaining in grand style his "fifty palaces," he confiscated the lands of the Church, comprising as they did about one-third of the land of the kingdom, and upon which there had lived, almost rent free, thousands of industrious self-supporting families.†) The king sold the lands to rich barons and merchants; commercialism entered to destroy the system of tenancy; rents were enormously raised. Under Edward VI the guild lands were confiscated in a similar manner, and were made the spoils of rapacious greed. The highways became full of beggars. Begging was made a capital crime, so that in the reign of Henry VIII, under the law, 72,000 of these landless, homeless wanderers were judicially murdered, and countless thousands were flogged and maimed.

In Germany long-lease tenancy was known as "Erbpacht."††) The provisions of the lease-contract were of so permanent a nature that they continued in force even after the death of the leaseholder. The leasehold was a hereditary right. This form of leasehold has perdured in various forms and with varying strength from the earliest times to the present day. In later times it has become the subject of careful legislation on the part of the State. Many questions of detail and of vital im-

***) Taylor, C. F., *The Land Question*, p. 25, Philadelphia, 1898.

***) Lev. 25, 23.

†) Taylor, C. F., *The Land Question*, p. 27, Philadelphia, 1898.

††) Nathan, Nathan Ben, *Die Erbpacht*, Berlin, 1921.

portance are necessarily bound up with long-term tenancy. To equalize the burdens of owner and tenant is, therefore, one of the aims of such legislation.

In England also legislation has sought to regulate the relations of tenant and owner in the later times. Long-term leases, known in Germany as "Erbpacht," are known in England as emphyteusis. Derived from the Greek, the term means literally an implanting, and therefore an improving of the land; and consequently, has come to mean the grant of a right for a long period or in perpetuity to the possession and enjoyment of land, generally agricultural, on the condition that a rent be paid for the use of the land and that the land be kept in a good condition of culture. The custom of tenant-right, which consists in compensating the tenant for unexhausted improvements at the expiration of his lease, became above all other things the object of legislation. The Agricultural Holdings Act of 1883 regulated tenancy in its various phases with careful regard to the rights of owners and tenants. Slight modifications have altered the Act in some respects, but in its essential features it is still in force.

More and more attention will have to be paid to the regulations of tenancy with its growth in the United States. If there is to be legislation, it should not go beyond what a sense of fairness for owner and tenant dictates. Anything beyond that will be felt an unreasonable restriction on either the ownership or the possession of the land, and thus discourage rather than encourage agricultural pursuits.

A. J. MUENCH, D. S. Sc.

On the Wage System.

There is nothing wrong in a man's receiving money payment from another for good work done. This wage relationship has always existed in some form, and must always continue in certain occupations. It is only by a wage that we can repay the services of a domestic servant or a gardener, nor can we eliminate entirely from our social system certain other cases where individuals, through indolence or misfortune, are reduced to working for another—"the poor you have always with you." But the wage system, technically understood, means that the workers in a given industrial community live normally under a system whereby they exist on a money payment from the owner of the concern in which they work. Now, as Catholics pledged to the Pope's policy of the diffusion of ownership, we must strive to get rid of this system, for it is ridiculous to apply the terms "ownership" or "property" to the possession of a weekly wage and a few articles of furniture. It is well known that in industrial centres, when the weekly wage is stopped through a strike or lockout, or a breakdown in the machinery, the wage-earners are within a few weeks of destitution and starvation; their wage was little above the subsistence level, and they were regarded merely as parts of the industrial machine, to be bought or sold as the laws of supply and demand indicated.—M. J. O'D. in the *Irish Theol. Quarterly*.

Wrong "Roads to Social Peace"

Some months ago we published a brief review of Dr. Ross' latest book, "Roads to Social Peace."*) The review was based on the Preface of the work as sent out by the publishers, and condemned the methods outlined for the securing of social peace. We have since read the work and can only repeat and even emphasize, our former condemnation of the procedure advocated by Professor Ross. It is one of the most inadequate presentations we have ever seen of this much discussed question.

We quote the final paragraph of our former review, as on a careful reading of the book, we find that this estimate of the work is just:

"The main objection to Professor Ross' scheme of hastening the coming of social harmony is that he considers only certain external features of social life and social control, and apparently overlooks those deeper forces that are ever at work in the social body and that make either for its welfare or ill-fare. Society is not a mechanical organism, and its smooth progress cannot be secured by merely repressing sectionalism, mitigating the class struggle, or allaying the town-country conflict. Where there are countless human wills and passions, an infinite variety of likes and dislikes, and a vast mass of prejudices and in-born weaknesses—all of which we find in human society—we must search deeper into the causes of such unrest than Professor Ross has done. Let us beware of surface remedies and of the mistake of thinking that while we are talking about the evils of sectarian strife we are removing the fundamental causes of social disharmony."

We also briefly pointed out certain glaring evils in our present social order which would have to be removed before we could enjoy the much desired boon of social peace. We surmised from the chapter headings of Prof. Ross' book that these hindrances to social happiness had not been touched upon. Our surmise was correct. Hence we quote again from our earlier criticism:

"Viewing the obstacles to social peace and reconstruction from another angle, we notice the increase of divorce and the break-up of home life and family life. We see the American home becoming a place to eat in and sleep in, without any semblance of the old-time family spirit of solidarity and mutual love and co-operation. There is, too, the decay of religion and the abandoning of 'church-going' by thousands, more accurately, by millions of our people.

"Following upon the heels of these deplorable manifestations in the social life of America, comes the unrestrained quest for sensational pleasure, with a tell-tale sequel of insanity and suicide. Another consequence to this mad pursuit of the phantom of pleasure is the increasing contempt for work, especially manual labor and domestic service.

"Intertwining its baneful effects with the social plagues just alluded to, is a system of education which practically eliminates the helpful and inspiring force of religion from the school, without offering a substitute for this agency, which, as even Ross must admit, is a powerful form of 'social control.'"

What have we in Chapter I, "The Avoidance of Sectionalism"? Absolutely nothing new. In many of our better metropolitan dailies the same sug-

*) The review referred to was published as Press Bulletin 21, Vol. XII, of the Central Bureau. Dr. Edward Alsworth Ross is Professor of Sociology at the University of Wisconsin.

sions for avoiding "sectional strife" have been discussed for many years and sometimes much more forcibly. There is, indeed, no advance upon what has been said a thousand times by politicians running for office." For they too assert that they stand for "proportionality of representation in government," for "proportionate sharing of the benefits of government," for "proportionate sharing of the burdens of government," etc. In fact, we question whether in our country today "sectionalism" is such an enemy to social peace as appears from this chapter.

On page 27 we have a wonderful specimen of sociologic acumen. We read: "Both Judeo-Christianity and Islam, being monotheistic, have intolerance in their marrow." Are we to infer that the polytheism of Ancient India is the ideal religion for civilized man? This statement occurs in Chapter II, "The Quenching of Sectarian Strife." We wonder to what regions of the United States most of its dicta apply. We have separation of Church and State, so why all those far-fetched reflections on evils which have no place among us? We are informed that the "complete separation of Church and State implies," among other things, "no recognition of ecclesiastical jurisdiction" and that cemeteries are to be controlled by the municipality rather than the church." Gross ignorance of the essential duties and privileges of the Christian Church underlies the first demand, while a naive dread that "church-controlled" cemeteries may be "socially harmful" seems to have given birth to the other.

Apparently from a desire to justify the dragging in of antiquated trash into the chapter, most of which has no bearing on religious life in America, Dr. Ross blandly admits that "most of this program was early realized in this country and of late it has been spreading rapidly over Christendom." But if this program has been "realized" in America, why bring up disputes long ago laid to rest? Does this not rather tend to social strife? He gives on pages 38, 39, and 40, some other antiquated instances of what he is pleased to call "ecclesiastical meddling." These instances are alleged to have disturbed the social peace of poor Mexico, a country which Ross has "written up" from the sociologic point of view in an earlier volume. He says: "These gyves are not wanton and persecutive, but are means found necessary for freeing the state and political life from ecclesiastical meddling." (Page 41.) He knows enough about our land to admit that "we dispense with such drastic measures in this country only because here the distinctness of church and state is understood and accepted by all." We suspect that Ross spreads out the description of his phobias over so many pages because the subject is getting away from him and because he senses that his parcel of remedies for the social peace is remarkably slender. This suspicion is confirmed by his silly tenth "means for avoiding sectarian strife." "There should be dis-

semination of the study of the greater religions of the world as expressions of the religious impulse in the human heart. Such study, disclosing that each religion speaks to its adherents with the same tone of authority, would break down that 'absolute-ness' from which spring fanaticism and intolerance" (!). But besides being an extremely trite suggestion, savoring of the cheap stuff spread in Hyde Park and on Boston Commons, such teaching can never prove as effective as one good, strong lesson on Christian charity towards all men of every creed and color. Perhaps the Professor does not know that this is one of the insistent principles of Christian teaching and practice.

Language like the following is proof that the author's liberal (?) spirit towards those of his fellow-citizens, who believe in the religious training of their children, is not as liberal as it ought to be. "The public school was here before the church elementary school and one wonders what is the motive of the new policy of withdrawing the children of communicants from the public school and impounding (?) them in the parish school."

In the concluding paragraph of Chapter II he again betrays his strange ignorance of what is going on around him. The lectures, of which this book consists, were published in 1924 and yet the author writes: "If the segregating of two and one-quarter million children in church schools is a civic blight (?), it does not follow that the American state should imitate Oregon in disallowing the private school." Ross' countrymen will tell him that it is not exactly correct to say "Oregon disallows the private school." The truth is that a large number of the people of Oregon tried to enforce their demands, to close public schools, upon the people of the entire state. The truth is that the better sense, the mature wisdom and the finer patriotism of just judges and of learned students of the Constitution overrode the clamors of this hostile group.

Perhaps Prof. Ross' knowledge of modern political affairs will be enlarged by the information that certain measures making for social bitterness and dissension, namely, the initiative bills proposing compulsory attendance at the public schools by all grades children, both in Michigan and Washington, were defeated by a large majority at the elections on November 4th last. The people of these two states clearly realized that such restrictions of rights never make for lasting social peace.

But we have already dwelt longer than we had intended upon this unsound analysis of social antagonisms. We know how the publishers have succeeded in palming off five meager lectures, strung out by judicious spacing over 133 pages, at the price of \$1.50. Ross himself has betrayed the secret. At the meeting of the American Sociological Society at Chicago in December, 1922, he said that after his trips to a foreign land, he writes a work which "the publishers bamboozle the reader into buying." He was right. The present writer saw the glowing announcement of the publishers that, "written with the delightful directness char-

acteristic of all of Professor Ross' books, 'Roads to Social Peace' possesses peculiar interest and timeliness," etc., and was "bamboozled" into securing the book.*)

ALBERT MUNTSCH, S. J.

Contemporary Comment

The naive connivance of Protestantism with rampant nationalism and the economics of *laissez faire* will hardly compare favorably with the best that the Middle Ages accomplished when the Church tried, however qualifiedly, to subject social instincts, which express themselves in political and economic life, to some kind of law.

Thomas Aquinas' insistence on a "just price" was a potent influence in the commercial life of the Middle Ages, and the modern doctrine that the avarice of producers should be restrained by nothing but the law of supply and demand was a heresy. Whatever may be said of the alloy of personal ambition which entered into the dreams of Hildebrand and the achievements of Innocent III, they did place some wholesome restraints on the capricious self-will of nations. It is only in modern civilization that groups and nations are absolved from obedience to every law except the will to power. Economic and political ruthlessness has been the natural result of this freedom. Any political philosophy which insists that a nation is not subject to moral law is bound to issue in an international diplomacy which operates upon the assumption that nations are not to be trusted. And the political economy of Adam Smith inevitably creates the antithesis of the social philosophy of Karl Marx. The effort of liberalism to preserve peace between warring classes and nations by pitting self-interest against self-interest was bound to fail. It only served to aggravate the fears and hatreds which the groups and nations had for one another. The Great War came to reduce the whole philosophy of unrestrained self-interest and undisciplined power to an absurdity.—Rev. Reinhold Niebuhr in *Atlantic Monthly*.

* * *

A man who declares that the rights of property are sacrosanct can be regarded with respect, even if you disagree with him, but a man who declares that certain forms of property belonging to other people are legitimate booty, but that his own must not be touched, can only be regarded with contempt. The deep distrust and dislike entertained by the (British) Labor Party for the Liberals and especially for Mr. Lloyd George, is entirely due to this attitude, which is rendered all the more obnoxious by the fact that it is accompanied by a peculiarly irritating air of patronage, rather resembling that of a hen which has hatched a brood of ducklings, but tries to persuade herself and them that their peculiarities

are due not to any difference between her nature and theirs, but merely to their excessive youth and that they will soon become under her guidance nicely behaved little chickens.

In this attitude there is, indeed, a strange confusion of mind. The Liberal repudiates Socialism, he denies that it is his offspring, and yet he hopes to control it. He will not perceive that while it is the worst enemy of Liberalism, it is nevertheless its child and heir—a Frankenstein monster to which it has given birth. Liberalism is only a half-way house, it is essentially an ephemeral creed, for it is founded upon a subversive principle, the attainment of liberty by the overthrow of certain forms of authority. But if the liberty thus gained proves, as it has proved, and must prove, unsatisfactory to the masses who are to be liberated, the process of subversion must clearly be continued with consequences far more disastrous to Liberalism than to Toryism. For Toryism denies that liberty is to be achieved by overthrowing anything or sacrificing any class or interest for another—it represents an ideal of national unity which no other political creed can ever represent. And the time must come when men must choose between this ideal, the ideal of liberty through preservation and reform, or the ideal of liberty through subversion and revolution, peaceable or violent. If they choose the latter, they plainly cannot continue to follow a party which, while it believes that liberty can only be gained by subversion, draws back before the goal is won.—The Passing of Liberalism, by the Duke of Northumberland, in *London Morning Post*.

* * *

We are at a crisis in civilization far greater than any that has ever occurred. It is no exaggeration to say that our present form of government, which makes articulate and gives deciding influence to the most present-minded elements in the community which sacrifices the inalienable rights of posterity—hence of Mankind—to the passing whims of ephemeral groups of the living, is hastening the collapse of civilization.

In the past, when monarchical despotism reached the state of mind of not caring what came after it, of deliberately living solely for the present, civilization found it necessary to eliminate the influence of monarchs. We are confronted with a similar but more complex task. We must find some way in which to destroy the preponderant influence of the present-minded despot of today. But we cannot lop off his head. Being hydra-headed he will grow a dozen new ones while we pause for breath. We must find some other way to overthrow this despot who is ourselves and yet not ourselves.

If we would give the future-minded a chance to control and direct human destiny we must create a standard to which they will repair. To change the personnel of government we must change its principles. To attract the highest type of future-minded creative thinker into the public service we must cre-

*) Referring to the book treated in this article, B. L., writing in *The Survey*, says: "Professor Ross permits himself ex-cathedra pronouncements with which other social students do not agree."

the art of statesmanship and the science of government. And to do these things we must completely reconstruct our politics both in theory and practice.

Both of these are practical matters of immediate concern to us. For if we are to save civilization, the first steps must be taken by the present generation.—A. WASHINGTON PEZET, in *The Forum*.

* * *

The tyranny of trade unionism is a frequent topic of discussion in the daily papers. Mr. Justice McCawley had something significant to say about it (recently) in Brisbane (Australia). He was dealing with a case in which the Printers' Ward was concerned. Representatives of the Master Printers' Association gave evidence that "little coercion or gentle persuasion" has been used to "induce" certain master printers to join the association. The vice-president of the association confessed that £1000 was paid by the Master Printers' Association to men who went on strike at Ipswich, and added that though there was no definite agreement that union men should not work for printers who were not members of the association, it was implied. The *Sydney Morning Herald* was the only Sydney daily to report the case, and to give the judge's comments. His Honor said: "The wages and conditions stipulated in the agreement may be right, but the arrangement is wrong. Any arrangement which provides for direct action to compel a man to join an employers' association cannot be right." He thought the I. W. W. should get notes of the case. "You are experts in sabotage," he added, referring to the Master Printers' Association.

There can be no question that if "direct action" is wrong in the employe, it is equally wrong in the employer. As the term is used by the man in the street, it is invariably applied to the workers. . . . But it is in employers' trade unions that direct action flourishes in a state of perfection that the I. W. W. can never hope to emulate. For the I. W. W. operates among all sorts and conditions of people, chiefly among those on the bread line, who must get work or starve. The employers' trade unions, or as they prefer to be called, "associations," consisting of ably-organized corporations, or of wealthy individuals skilled in business methods, find no difficulty in making direct action effective. . . .

The combine which controls the tobacco trade utilizes a capital of £20,000,000; the Coats' Thread Companies employs from eight to ten millions; the capital engaged by the American and English meat companies makes other gigantic organizations look insignificant. The enormous amount of "slush money" paid to venal political parties and individual politicians by these nefarious combinations is amazing; but the art of modern accountancy is able to conceal the appalling dishonesty and profiteering of "big business," which, if exposed, would undoubtedly shock the public conscience, and probably force the authori-

ties to take action against them. How it is to end is difficult to forecast. . . .—*The Catholic Press* (of Sydney, Australia).

Warder's Review

Clever Propaganda.

How cleverly the exponents of birth control gauge their appeals to meet the views of a particular group, a news item printed in a recent issue of the *Illinois Miner* shows. Among the five paragraphs which go to make up a lengthy statement by Margaret Sanger, one is evidently written with the purpose of pleasing men and women more or less imbued with the spirit that makes for the class struggle. What the propagandist for race suicide says in this instance could not have been phrased in a more subtle fashion by an outspoken Socialist.

Mrs. Sanger declares that "except from war enthusiasts, who wish to see large families so that large armies may be possible, opposition has diminished, although certain church interests continue to oppose the movement." In order that this delectable morsel be thoroughly saturated with arsenic, she adds: "However, it is a fact that birth control is almost universally practiced in America already by those who can afford to obtain the information from sources which would be impossible to persons with smaller incomes."

Such stuff suspicion of the Church, class hatred and discontent are made of! And since they are being infiltrated into the masses persistently, they will bear fruit when their day shall have arrived!

An Ill-Advised Recommendation

In respect to rural schools the Educational Program of the New York State Federation of Labor, as revised by the Report of Committee on Education for 1924 and 1925, insists that "the State should see that the weak links in our educational chain are strengthened." "To do this it will be necessary," says the Report, "to consolidate many small school districts into one district with larger and better equipped school-houses and better trained teachers." Moreover, transportation to these Consolidated Schools should be provided free, according to the same opinion.

The farmers in those States which have inaugurated the Consolidation of School Districts, we know to be not at all enthusiastic regarding this method of conducting schools in the country. They have come to realize it as expensive and hold it responsible for increasing their tax burdens far beyond the maximum reached in localities adhering to the older school system.

While it is desirable that working men and others, residing in cities, should concern themselves with the welfare of the rural population and education throughout the State, they should refrain from being meddlesome and forcing on the people dwelling on the land measures and institutions which may be either unsuitable to

rural conditions or entirely too burdensome for a population whose income is derived from agriculture.

When the "Nordic Myth" Arouses Their Ire!

It is quite amusing to perceive the anger the Nordic stock theory has aroused in the editors of some of our Catholic weeklies. However, the arguments they make use of in opposing it are weak, weaker even than those of their antagonists. They seem to labor under the impression that this "Nordic myth," as they call it for want of a more thorough epithet, is something entirely new, something invented for the special purpose of insulting and hampering all immigrants coming, or anxious to come to our shores, from countries other than those inhabited by people of Nordic, that is Germanic stock.

Not one of them seems to have ever heard of Count Gobineau and his work *Essai sur l'inégalité des races humaines* which, seventy years ago, laid the foundation for the theory that has now come to plague us in this country. Moreover, when during the war one of the chief tenets of this school was utilized by the Allies for propaganda purposes, those selfsame Catholic papers had not a word of correction. The Germans were called "a race of roundheads," inferior to the "longheads," one of the chief marks of the superior Nordic races, as defined by the disciples of Gobineau and his greatest apostle, Houston Stewart Chamberlain. Neither did those papers object, when a Priest, Rev. E. F. Cunniff, improved on the exaggerations of the race-theorists, by declaring, "how dull and stupid they (the Germans) are and have been. What clever liars and deceivers they have been—truly in this, they are without rivals. In the name of Art, Science and Literature, what has Germany done to deserve a place among the nations or even a speaking acquaintance with other peoples?" Nor did the accusation, "Germany has no redeeming quality, Germany cannot help being what she is because of what she is," seem worthy of censure. And it would be difficult to find even in the Ku Klux press of today any statement directed against a people of Alpine or Mediterranean stock—inferior to the Nordics, according to the disciples of this doctrine of the superiority of some races over others—surpassing Rev. Cunniff's broad generalization: "Hated-Envy-Lying and Laziness—the first letters of which spell 'Hell'—was in her (Germany's) heart." All of which is simply part of a synthesis based on the assertion that "Judas Iscariot was not alone in his role of a liar and thief. . . . Germany breeds his kind. . . . He was selfish and deceitful—a Hun of early days."*

Since Catholics were willing to believe these things, is it so astonishing that some people, nativistically inclined, should differentiate between the peoples of Europe, giving the preference to certain nations over others? Moreover, they found the Nordic theory ready made and well established, and

* Cunniff, Rev. E. F., *Germany The Land of Deceit*. Privately printed.

backed up by such men as Count Gobineau and accepted by many others.

Mea culpa, is what those Catholics who used the word "Hun" so freely during the war, when speaking of the Germans, of whom three million were known as their co-religionists in America, should say, whenever the "Nordic Myth" excites their ire.

Favors Catholic Trade Union Councils

In an address recently delivered to a Catholic Social Guild study school at Culchett Hall, at Warrington, England, Fr. Lewis Watt, S. J., urged the formation of Catholic trade union councils, irrespective of the particular industries to which the members belonged. His advice puts us in mind of the various attempts undertaken with the same purpose in view some fifteen years ago in our country under somewhat similar circumstances, the advocates of Socialism being quite active at that time.

Speaking of the need there is for the Catholic of his country to take a practical interest in their unions, Fr. Watt said the Communists were a serious menace to trade unionists. If the unions were to be preserved to protect the real interests of the workers it must be the business of Catholics, not only to pay their dues, but to take part in the discussions. To put it mildly, Catholics were not doing what they might to foster the right spirit in the unions.

The latter fact was equally evident to the men who fostered the Catholic Workingmen's Societies and the Militia of Christ in our country. They were furthermore convinced that the Catholic workers should be equipped to be champions of correct principles. And that this necessity exists today as it did then, the radical pitch of some of our labor papers demonstrates. Thus one weekly, published by an important union, prints syndicated sermonettes under the heading "The Church and the Workers." One of these, recently published, discusses Economic Determinism, declaring that everything Marx said on this subject was contained in the text: "For where your treasure is, there will your heart be also." The deterministic exegetist assures his readers that "by keeping in mind the truth of this simple text we can logically explain the conduct of men and women and of groups of them, communities, states and nations." Morals, politics, religion, all three, are said to be determined by economic factors, which alone are held responsible for every kind of strife and struggle in the world, including wars.

The way out is plain and easy to travel! "Once we recognize this great fundamental fact," says the author of the "Sermonette" with an assurance unshaken by the fate of Russia under Bolshevism "we will organize society in such a way that all will enjoy plenty, since there is plenty for all. None will want because all will have, and at once our morals, politics and religion will conform to the ethics of the author of our text."

Thus the workingman is being instructed and the way paved for worse things—while we sleep

SOCIAL REVIEW

CATHOLIC ACTION

The first Catholic congress ever held in Egypt opened at Cairo May 6 with 12,000 in attendance. Seven masses were celebrated according to various Oriental rites.

The eleventh meeting of the National Conference of Catholic Charities will be held at the Catholic University, Washington, D. C., September 10-14, inclusive. The meeting this year will open on Thursday instead of Sunday as in past years.

The Conference is planning to hold local meetings in a number of cities during the next three months in order to develop interest in the forthcoming Washington meeting.

CHILD WELFARE

The World's Children, a British publication, reports in the April issue that a good system of open-air schools for delicate children is coming into effect this year in Rome.

There are to be four groups of such schools, with a total of twenty-six classes, which will be open during ten months of the year: for ten hours daily in May and June and six hours during the other months. Suitable meals are to be provided, and the schools will be under the supervision of doctors and trained assistants.

CHILD LABOR

The Georgia Children's Code Commission, after two years of work and study, has submitted to the Governor and General Assembly of Georgia twenty-five or more proposals for improving Georgia's laws in relation to children and for raising standards which, the Commission grants, are very backward.

The changes suggested for the Child Labor Law are: to eliminate exemptions for children—permitting no child to work under 14 years of age in occupations covered by the present law.—To provide a modern system of certification of children 14 to 16 years of age who go to work, thus adopting the only possible method of enforcing a child labor law.—To prohibit night labor in the same occupations by children under 16 years of age and the same system of certification for children 16 to 18 who enter night work.

CO-OPERATION AMONG DEALERS

Grocers of East St. Louis, Ill., have formed an organization which they will call the United Grocers. The purpose of the organization is to buy commodities in large quantities to lower their selling prices. The new organization begins with a membership of 48. The United Grocers will also advertise collectively. A newspaper report says: "East St. Louis grocers are forced to meet the competition formed by the establishment of a number of chain grocery stores. The chain stores do not give credit and for that and other reasons can sell at a price lower than the family grocery stores."

STATE FUND COMPENSATION INSURANCE

The New York State Industrial Commissioner has announced the declaration of a dividend of 5% on all policies in the General Group of the

State Insurance Fund for Workmen's Compensation Insurance. This dividend is in addition to a 15% reduction in rate, making a saving of almost 30% by securing Workmen's Compensation insurance in the New York State Fund. The State Fund's expenses are paid from its premium income.

The State Fund is a competitive business institution which is receiving a very large share of the Workmen's Compensation insurance of the State. Its success is all the more significant because of the fact that there are 62 insurance companies writing Workmen's Compensation insurance risks in New York State, in competition with the State Fund. For the year 1924, the State Fund did in new business over 100% more than it did in the year 1923.

BOLSHEVISM

What would seem a very fair opinion on the effects of Bolshevism on Russia is given by Professor Sarolea of the University of Edinburgh, in the *English Review* for April. He says:

Although the experiment was continued for all those seven years, the results revealed themselves from the beginning. And from the beginning they were catastrophic. A mighty state covering one-sixth of the surface of the globe, which had played an important part in the politics of the world, became a mutilated corpse. Terrorized by a dictatorship of blood and iron, exhausted by its sacrifices in the world war, disorganized, deprived of its natural leaders, a brave and highly gifted nation of 180,000,000 inhabitants, which, with all its shortcomings, had created an original and brilliant civilization that was in full process of expansion, and which just before the war had attained to a high degree of prosperity, was rapidly reduced to black ruin, to bankruptcy and chaos, to plague and famine, to carnage, and even to cannibalism.

STOCK EXCHANGES

Italy is limiting the number of stock brokers; the order to that effect is contained in the new decree for regulation of stock exchanges. It fixes the maximum number of "agenti di cambio," or dealers in exchange and securities, at sixty for Milan, forty-five for Genoa, thirty-nine for Turin and Rome, thirty for Trieste, fifteen for Naples, five for Florence, four for Bologna and three for Palermo. The guarantee (cauzione) to be deposited by brokers was to be suddenly raised from 50,000 and 100,000 lire to 1,000,000 lire for the brokers in the Milan and Genoa bourses, to 800,000 for Rome, Turin and Trieste, 500,000 lire for Naples, Florence, Bologna and Palermo.

All present brokers' charges were declared void as from June 1, 1925. The Government will select a third of the number assigned to each Bourse; twenty for Milan, fifteen for Genoa and so on. The first third selected by the Government's patronage will select the second third, and the two thirds will decide on the remainder.

APPRENTICESHIP

The Educational Program of the New York State Federation of Labor, as recently revised, contains an enlightening paragraph on "Training of Apprentices." The statement reads:

"Experience has proven that the only successful method

of training apprentices for trades has been through the co-operation of employers and unions. All short cut or intensive courses have completely failed. Many organizations affiliated with this body have in operation at the present time programs for training their apprentices co-operating with the employers and local boards of education. These programs have been and are now operating successfully. It is the only practical method of trade instruction. The committee recommends this program to all unions affiliated who are interested in trade education."

The open shop committee of the American Newspaper Publishers' Association, which met in convention in New York City on April 22-24, reported that its work during 1924 had been along the lines of preventing strikes rather than in handling them after walkouts had taken place. It is pointed out from statistics that union shops had only one apprentice to 15.9 men in their composing rooms, pressrooms and stereotyping departments, while open shops had one to 5.09 and non-union shops one to 5.6.

Commenting on the small number of apprentices in union shops, the report said: "If it were not for the outside offices there would not be enough printers in the country to supply the demand created through old age, death and forced retirement from the printing profession from other causes." The report said the solution of the problem lay in the establishment of printing trades schools. The committee on Printing Trades Schools on the same occasion stressed the importance of this matter and suggested the endowing of schools by publishers.

HOUSING

In order to aid in the construction of inexpensive dwellings (workmen's houses) Chile has, by means of a decree law, created a Superior Board of Special Welfare and established an extra tax on unimproved land within urban limits.

The law details the method of constructing villages and the manner and degree of State participation.

Dubliners interested in the problem of the slums have formed a Central Housing Council, which will assist the local authorities in their efforts to prevent overcrowding and the use of insanitary dwellings.

The new organization, started on the initiative of the Women's Union, is supported by the Priests' Social Guild and many labor and charitable bodies. Its first meeting was held at the Dublin Mansion House under the presidency of the Rev. J. Fitzgibbon.

Mr. John M. Gries, chief of the Division of Building and Housing of the Department of Commerce, says in the *Journal of Land and Public Utility Economics*: "If the American people believed that good homes form the basis for a contented population and that unsanitary houses are bad, they must take a keener interest in the effort to have better homes at lower cost, because hundreds of thousands of families in the lower income groups are poorly housed at the present time."

He calls attention to the lack of a minimum standard for a habitable dwelling, and that there is no theoretical standard of a generally accepted minimum.

"The housing situation in the United States is never static. The average number of persons in each 'home'

or housekeeping unit grows smaller with each succeeding census. The size of living quarters is decreasing. Housing conditions in the United States as a whole said to be fairly good when contrasted with those of other countries. There are, however, several million families living in quarters which are neither adequate from standpoint of health nor conducive to good morals."

LABOR PARTIES

The Labor Party in New South Wales, the most important of the Australian electorate, said to be completely controlled by the Trades Hall Council, which both there and in other Australian States professes Communism and keeps in touch with Moscow.

The Trades Hall Council is charged with having published the following extraordinary admission: "The Labor Party is busy ploughing the land for Communism, and the Communists are busy sowing the seed. Every day the Communist issue in politics becomes more and more the main issue. The shadow of Communism is over the Labor movement. All efforts to banish Communism and the Communists are bound to fail. The good old times of playing at politics are gone. The revolution has stepped on the stage."

ORGANIZED LABOR

The General Committee of the Mine Workers International at its meeting held in Brussels April 28-29 decided to institute an inquiry with the collaboration of the International Labor Office of Geneva, into working and wage conditions in the coal mines of the leading producing countries with the view of suggesting some plan for international control of production calculated to obviate the hardships due to the present surplus of coal being piled up in the world market.

The British members voted against asking the help of the Geneva Labor Office.

The Messenger, a Negro monthly, has been informed by Mr. William Green, president of the F. of L., that in the forthcoming nation-wide campaign to organize the workers no distinction will be made with respect to race.

"Of course," the editor comments, "we have been to this before. Still negro workers are unorganized and condemned for breaking strikes. Nothing systematic has been done to organize them, except among the needle trade unions, and even they, though liberal, have done too little. None of the unions seem to be inclined to employ negro organizers to help carry the message of unionism to negro labor. The commonest common sense ought to dictate that the white labor leaders that there will be no effective work done in organizing negro labor except with the aid of intelligent negro labor organizers."

RURAL PROBLEMS

A state-wide survey of the use of electric power on the farms of Alabama, together with recommendations for further "electrifying agriculture" has been made to the Alabama Farm Bureau by a committee appointed in connection with a survey being made by local, state and national farm and educational organizations in every State. The information will be distributed as the basis

an educational program from the farmers of United States.

he report, which is rather lengthy, concludes with an l which is described as follows: "When the use of roelectric power becomes general on the farms, the mer and his family will live in houses lighted with tricity, eat food which has been stored and cooked i electricity, use water that is pumped and heated by tricity, have electricity the main servant in keeping and ning the home, wear clothes made and laundered by tric-driven machinery, feed his live stock under elec- lights, milk his cows with electric-driven machinery, vert raw products into finished products in his own e through the use of electricity, repair his tools and lements with the same agency—then and not before rural life become attractive to the American.

All of this can be accomplished, as is shown by the eriments now being made in various parts of Ala- ma. It is to be hoped that the development will soon placed on the market within the reach of the average ner."

AGRICULTURAL CREDIT

To encourage development of farm lands, the vernment of British Columbia has passed legis- on providing for loans to bona fide settlers on security of their land. These loans are made any purpose that will maintain or increase ag- icultural or pastoral production. In no case may loan exceed 60 per cent of the value of the roperty. The rate of interest is $7\frac{1}{2}$ per cent, able half-yearly.

An agricultural credit bank, with a capital of 0,000,000 pesetas (1 peseta=\$0.1423 at current hange) will be organized by the Spanish Gov- ernment. The royal decree specifies that the Gov- ernment will furnish 75,000,000 pesetas of the cap- ital and the remainder will be offered for public scription in amounts of not less than 10,000 etas. The Government will pay in 10,000,000 etas immediately. The bank is authorized to ue bonds up to 300,000,000 pesetas. In addition, e deposits will be solicited.

The bank will be administered by an agricultural credit mmittee composed of the Minister of Public Works, Director of Agriculture, representatives of the minis- es of finance and labor and of the Bank of Spain; as l as other groups associated with agricultural develop- nt, such as the National Agricultural Confederation, l the Stock Growers' Association. The new institution l take over the administration of all agricultural loans etofore made by the State through the local branches e Bank of Spain. Many defects have rendered the lier system impracticable.

loans may be made to agricultural and dairy associa- ns, stock raisers, or associations devoted to reforesta- n or the transformation of raw material of agricultural roduction into finished products. Associations receiving ns must give a satisfactory guaranty of solvency and economic condition of those securing the loan must e clearly set forth. Loans from 2,500 to 15,000 pesetas y be made to individuals on farm mortgages when guar- eed by agricultural associations. When they are backed personal guaranties, loans may be made for $1\frac{1}{2}$ years; en backed by paper which may be hypothecated, 3 rs; and when guaranteed by property mortgage, 20 rs. Rates of interest on agricultural loans shall not ore than 5.5 per cent.

CO-OPERATION

The two leading Co-operative Unions in Poland have succeeded in establishing a joint Wholesale Society. The two organizations in question are the Union of Polish Consumers' Societies (Z. P. S. S.) and the Union of Workers' Co-operative Societies (Z. R. S. S.).

Like various other unions on the continent, each of these unions has operated both as a union and a whole- sale. But while the Z. P. S. S. (the older and larger organization of the two) has worked on strictly neutral lines, the Z. R. S. S. has worked as the co-operative or- ganization of the socialist movement. Hence, when the economic conditions in Poland pointed to the wisdom of joining forces there was the obvious difficulty presented by the divergent ideologies of the two organizations. They have now decided to join forces purely on the economic plane and leave to the two unions the task of continuing their respective propagandas on the same lines as before for the time being.

A recent issue of *The New Zealand Dairyman* contains an interview with the agricultural adviser to the Danish Government (Mr. Sorensen) on the occasion of a recent visit of his to the Dominion. Summarizing the fundamental principles as prac- ticed in his own country, the Danish agriculturist said:

"The co-operative factories in Denmark are built up by the villages. The average membership of co-operative societies or factories is about 150 suppliers, representing approximately 500 cows. Some farmers keep as few as two cows, while very few keep more than twenty-five or thirty. The members of co-operative concerns pledge them- selves for a period of ten years to deliver all their milk to their factory, except what may be used at home, and they at the same time enter into a 'joint and several' guarantee for loans and liabilities incurred by building factories. There is very little competition among the co- operative factories as regards obtaining supplies, no doubt due to the fact that it is only after the ten-year period a supplier can change from one factory to another. This means that there is practically no overlapping between the different co-operative factories."

MISCELLANEOUS

An addition of 19 stories to the present Y. M. C. A. hotel in Chicago has been necessitated by the overcrowding of the present commodious plant. The hotel, when enlarged, will contain 2,650 rooms. The addition is to cost \$1,250,000.

The first Community Chest campaign to be con- ducted in New Orleans has secured subscribers of well over \$900,000 on a goal of \$877,000, with 79,000 contributors.

Sherman Conrad, formerly director of the Wilkes- Barre, Pa., Community Chest, is director of the New Or- leans endeavor devoted to the same purpose.

Three books by Dr. Charles A. Ellwood, profes- sor of sociology in the University of Missouri, have been translated for use in Chinese schools as sociological texts. The books, based on American sociological problems, are nevertheless valuable as texts, Chinese school heads have said. The books are: "Sociology and Modern Social Problems," "The Social Problem" and "Introduction to Social Psychology."

Central-Blatt and Social Justice.

Als Monatschrift veröffentlicht von der Central-Stelle des Central-Vereins, 3835 Westminster Pl., St. Louis, Mo. Abonnement, \$2.00 das Jahr, zahlbar im Voraus; Einzelne Hefte 20 Cents.

Club-Rate: 5—25 Exemplare an eine Adresse, 15 Cents das Stück; 26 Exemplare und mehr, je 12 Cents.

Abonnement auf Lebenszeit, \$50.00.

Zur Geschichte Fourierscher Phalangen in unserem Lande.

II

Alle Arbeitszweige sind in Arbeitergruppen eingeteilt, die sich, wo es noth thut, gegenseitig helfen und ergänzen. Die Serie der Feldarbeiter ist in drei Gruppen getheilt: Ackerbau, Baumzucht und Gartenbau. Das Fuhrwesen bildet eine Gruppe, das Mühlenwesen eine; die Frauen bilden eine Wäsch- und Bügelgruppe; das Küchenwesen eine; die Aufwärter bei Tische ebenso u. s. w. Eine Person kann in mehreren Gruppen thätig sein, so daß jedem eine Abwechslung in der Beschäftigung zu Gebote steht, doch darf sie nicht störend auf die Thätigkeit wirken, worauf schon jeder Einzelne achtet, indem der Zeitverlust nicht der Gesellschaft, sondern dem Individuum zur Last fällt, das so viele Arbeitsstunden weniger zu verrechnen hat. Die Gruppen ernennen ihre Chefs, die Chefs bilden den Rath der Gesellschaft, während die Gruppen ihre inneren Angelegenheiten selbst ordnen. Präsident, Vize-Präsident und Schatzmeister werden von allen Mitgliedern erwählt. Die Arbeit wird verschieden bezahlt, je nach den Leistungen und je nach der Natur der Arbeit. Ein wesentlicher Unterschied entsteht aber dadurch nicht, indem es sich um 1, 2, höchstens 3 Cents per Stunde handelt. Prinzipiell gilt die höhere Bezahlung, je nachdem die Arbeit unangenehm und nothwendig ist, nebenbei wird aber auch für alle Arbeiten bei Bestimmung des Lohnes auf die Geschicklichkeit einige Rücksicht genommen. Die Arbeiter werden stundenweise in ein dazu bestimmtes Gruppenbuch eingetragen und vom Chef kontrolliert. Am Ende des Monats wird mit jedem abgerechnet; ein Buchhalter besorgt dieses Geschäft mit Hilfe des Schatzmeisters. Der Lohn der Arbeit wechselt von 3 bis 5 Cents per Stunde für Kinder; von 7½ bis 14 Cents für Erwachsene, jedoch nur wenige erreichen das Maximum. Die meisten haben 7½ bis 9 Cents, Männer wie Frauen.

Die Lebensweise ist folgende: Morgens früh um eine bestimmte Stunde, während der Sommermonate z. B. um 5 Uhr morgens, ertönt die Glocke und um ½ 6 Uhr ruft sie zum Frühstück. Wenn die zweite Glocke geläutet, sind die Aufwärter bereit, die Bestellungen der Gäste in Empfang zu nehmen und auszuführen. Der Speisesaal hat, um eine Vorstellung davon zu erleichtern, ganz das Aussehen eines feinen europäischen Restaurants und die Aufwartung geht auch in demselben Wege vor sich. Es wird nach der Karte gespeist und zu jedem Mahle wird eine Speisekarte gedruckt mit dem Datum und der Ueberschrift: „Frühstück“, „Mittagessen“, „Abendessen“. Zu diesem Behufe ist eine Presse mit den nöthigen Buchstaben angeschafft und mein kleiner Junge Hermann, ein 11jähriger Knabe, besorgt dieses Geschäft. Eine

volle Stunde ist eingeräumt für jedes Mahl, so daß man Zeit genug hat, nach Gefallen zu kommen und zu gehen.

Wer nach der bestimmten Stunde essen will, wendet die Speisen wieder aus dem neben dem Speisesaal befindlichen Anrichtezimmer in die Küche getragen, dem wird ein Extra-Mahl aufgetragen, welches mehr kostet, oder es steht ihm frei, zum gewöhnlichen Preis in der Küche zu speisen. Eine halbe Stunde vor jedem Mahle ertönt die Glocke, damit die Entfernten, wie überhaupt alle Arbeiter Zeit haben, sich zu reinigen und zum Essen zu rüsten. Jeder Fremder wird bei Tische im Stand sein, den Feldarbeiter oder Ochsentreiber vom Präsidenten zu unterscheiden, denn alle kommen und gehen mit gleichem Anstand. Um den Aufwärttern es möglich zu machen, in der gleichen Stunde mit den andern speisen, sind sie in zwei Partien getheilt, die sich halbstündlich abwechseln. Jedes Mitglied lebt theuer oder so billig als es will, natürlich darf sein Verbrauch seinen Verdienst nicht übersteigen. Zur richtigen Kontrollirung ist ein Kasten vorhanden, etwa wie ein Buchstabenkasten in einer Buchdruckerei. Darin liegen Marken von der Größe eines Biergeschenstücks, worauf Zahlen von ½ Cent bis zu 2 Cents, je um ¼ Cent steigend, geprägt sind. Der Aufwärter legt jedem die Summe des Bestellten einer solchen Marke an den Platz, und wechselt gegen den rechten Betrag aus, so oft nachbestellt wird. Da jedes Mitglied seinen bestimmten Platz hat und auf jedem Tische ein kleines Buch liegt, worin die Rechnungen der am Tische sitzenden Personen geführt werden, so ist die Kontrolle leicht. Der Chef der Aufwärter-Gruppe macht die Einträge gleich nach dem Essen, so daß man jeden etwaigen Irrthum leicht ermitteln kann.

Es ist unglaublich, und für den Besucher überraschend, mit welcher Regelmäßigkeit der ganze Organismus arbeitet. Da sieht man nirgends eine Spur von Autorität oder Zwang; aus keiner Gruppe kann man einen Chef herausheben; kein Wort der Tadel oder Lobes verräth seine amtliche Stellung. Jeder arbeitet; jeder muß darauf sehen, seine vollen Stunden zu machen, denn es giebt der gezwungenen Ruhetage auch manche, z. B. durch schlechtes Wetter und andere Verhältnisse, so daß man bei den niedrigen Arbeitspreisen nichts versäumen darf. Es kann einer durch Ordnung und Beständigkeit in der Lebensweise leicht dahin kommen, jeden Monat einen kleinen Betrag über seine Bedürfnisse zu erringen, der ihm ausbezahlt wird; aber für eigentliche Geldmacher ist hier der Platz nicht. Der Gewinn liegt nicht im Gelde, sondern in der inneren Ruhe und Befriedigung, weil man nicht mehr den Brutalität und Zufälligkeiten des äußern Lebens preisgegeben ist. Welch ein reicher Genuß des Daseins erwacht aus dem Bewußtsein, in einer Gemeinschaft zu leben, die jedem, der arbeiten will, eine sichere Existenz bietet!

Um nun hier nur ein Beispiel der Thätigkeit der Gruppen zu geben, wähle ich einen Gegenstand, welcher in jeder Haushaltung vorkommt: die Wäsche und finde für gut, meinen deutschen Lesern zu be-

den Verständnis zu bemerken, daß durchgängig in den amerikanischen Familien, auch in den reichsten, die Sitte ist, die Arbeit jeden Montag vorzunehmen. So auch hier. Sonntags bis um zwei Uhr nachmittags muß alles, was gewaschen werden soll, eingefertigt sein; jedes einzelne Stück mit dem vollen Namen des Eigners versehen; was mit chemischer Tinte leicht einmal für immer bemerkt wird. Die ganze Wäsche für die 120 Mitglieder und für 30 bis 40 Mietharbeiter wird von Montags früh 7 Uhr bis gegen Abend 5 Uhr durch etwa 8 bis 10 Personen beendet und zum Trocknen aufgehängt. Dienstags früh um 9 Uhr beginnt das Bügeln und Donnerstags am Vormittag ist alles sehr gut beendet; denn man hält bekanntlich auf weiße Wäsche hier sehr viel. Der Dampf sowie die Wasserleitung sind bei dieser ganzen Arbeit behilflich. Um kaltes oder warmes Wasser in seiner Waschkufe zu haben, darf man nur den Krähnen drehen. Der Dampf kocht die Wäsche, preßt sie aus, anstatt sie auszuwinden. Der Dampf treibt die Mangel, der Dampf ist in Amerika allmächtig.

Wenn das Ziel, welches sich die Gründer der Chalanx gestellt haben, ganz erreicht würde, so gäbe es keinen Fleck auf der Erde, wo man glücklicher leben könnte, als hier. Aber es ist noch nicht so weit und es geschieht auch noch wenig, um dahin zu gelangen. Was uns zunächst einige Hindernisse in den Weg legt, ist die uns umgebende alte Welt mit ihrem Erbschaden, dem grenzenlosesten, naturwidrigen Egoismus, der mit uns auf dem Markte zusammenstößt und der folglich auch unsere Kreise reguliert. Rechnen wir dazu die kostspielige Einrichtung, sowie sonstige Gebrechen des inneren Organismus, dann wird jedem klar, daß das Leben hier theuer ist. Denn wenn auch billiger als anderswo, so darf man doch nicht vergessen, daß die Vergütung für die Arbeit ebenfalls kaum die Hälfte des Preises erreicht, den man anderwärts dafür erzielen kann. Daraus folgt ferner, daß Familien mit, wenn auch nur wenigen, für die Arbeit noch unfähigen Gliedern, durchaus hier nicht bestehen können, ohne zu darben, während die ledigen Mitglieder Gelder ersparen können, wenn auch nicht viel. Dieses Mißverhältnis entspricht nicht den Grundfäden des Sozialismus. Noch mehr aber machen es ausdrückliche Gesetze fühlbar. Ich habe z. B. oben von einem Spielzimmer für Kinder von 3 bis 6 Jahren gesprochen: was geschieht denn mit den Kindern von 1 bis 3 Jahren? Sie bleiben entweder der Mutter oder einem älteren Kinde oder gar sich selber überlassen! Die Mutter oder das ältere Kind werden der Arbeit entzogen, müssen aber den Kinderparlor in den allgemeinen Kosten erhalten helfen für Leute, die Kinder über 3 Jahre alt haben. Wenn ein solches Institut nötig ist, — warum nicht für alle? Soll darin die alte Welt die neue überreffen?

Der hiesige Sozialismus scheint eben so wenig etwas auf die geistige Ausbildung der älteren Kinder, als auf eine ideale Richtung der Erwachsenen zu geben. Die Kinder sollen ihr Leben machen und in der Praxis lernen. Sie sind auch gerade so, die Kinder, denen man hier begegnet: von allem haben

sie etwas und nichts recht! Wenn sie, außer den paar Stunden, wo sie buchstabieren, lesen, etwas rechnen und schreiben lernen, nicht irgend einen Schmutz fegen, Ochsen treiben usw., so bekümmert sich kein Mensch um sie. Da ist kein Lehrer, der mit ihnen spielt, turnt, musiziert, singt oder spazieren geht und sie praktisch in die Naturlehre einführt; der ihren Sinn öffnet und weckt für neue Gedanken, ja nur für Gedanken überhaupt! Ich denke, bei einer solchen Einrichtung läßt sich's noch nicht sorgenfrei leben.

Ein gewisser Nepotismus in der inneren Verwaltung ist ebenfalls nicht wegzuleugnen, der wegfallen würde, wenn einmal viele solcher Anstalten existierten. Mindestens ist es ein natürlicher Gedanke der Alten, das, was sie mit großer Aufopferung und Geduld errungen, ihren Kindern zu erhalten. Der monotone, konservative Geist, welcher dadurch hier herrscht, der weder neue Ideen anregt noch aufnimmt, und neue Kräfte eher abtödt als anzieht, ist ganz geeignet, eher eine Familien-Sinecure als eine propagandistische Anstalt aus dem hiesigen Plaze zu machen. Die meisten, namentlich solche, welche es prinzipiell mit dem Sozialismus halten, schütteln deshalb auch nach kurzer Probezeit unbefriedigt den Staub von ihren Schuhen und lassen das geträumte Paradies hinter sich. — Zur Begründung dieses schweren Tadels führe ich einfach die Ausnahme an, die man in Bezug auf den Besuch der Kinderbewahranstalt für diejenigen Mitglieder machte, deren Kinder zwar das dritte Jahr noch nicht erreicht haben, aber an den Besuch der Anstalt gewöhnt sind! Ist das nicht eine in die Augen springende, erschwerende Maßregel gegen neue Familien? Ist es nicht ein Beweis des unsozialen Geistes, der hier vorherrscht? — Uneinigkeit und Zänkereie sind hier zwar ganz fremde Dinge; aber eben so wenig kann man von Einigkeit und einem geistigen Verkehr der Mitglieder reden. Man sieht sich zehnmal des Tages, bleibt sich aber dennoch fremd; Anknüpfungspunkte sind wenig vorhanden und die Bildungsstufen der Mitglieder sind so verschieden, die Weltanschauung geht so auseinander, daß es schwer ist, ein gemeinsames geistiges Band aufzufinden. Von einer Seite her wurden zwar schon Versuche gemacht, etwas für die ideelle Seite des Lebens zu thun, aber gerade von der aller schlimmsten: von den christlichen Sektierern aller Art. Man fühlt indessen an unserem Plaze sehr wohl, daß jeder Versuch der Art den herrschenden Frieden gänzlich vernichten würde. Das Ziel der jetzigen Leiter der Gesellschaft ist: die äußeren Bedingungen eines glücklichen Lebens zu erreichen. Aber ein solches Ziel ist nicht erreichbar ohne den Geist frei zu machen von allen Vorurtheilen; ohne ihm die Größe und Einfachheit der ihn umgebenden Natur wiederzugeben, deren Spur er verloren. Statt dessen finden wir städtischen Luxus in kleinlicher Nachäfferei und die in keinem Winkel Amerikas fehlende Sucht der Geldmacherei in Duodezauflage. Die alten Mitglieder, die eine gewisse Sicherheit ihrer Existenz empfinden, machen ihr Geld durch eine Art geschäftiger Bummelerei, die neuen, die ihren Werth kundgeben wollen, durch Sklavenarbeit und unfreies Bewegen. Ein interessanter Versuch der Verschmel-

zung der Nationalitäten bleibt es immerhin, aber der Versuch zeigt als erste Bedingung die Wegräumung des Sprachenunterschiedes, denn wo die Ideen auseinandergehen, da ist kein Verständnis möglich ohne tiefere Sprachkenntnis. Die Franzosen zeigen sich als Lebemänner. Sie arbeiten fleißig, aber nicht so regelmäßig und anhaltend wie die andern, dagegen ist ihr Schönheitsfönn und ihre Aufopferungsfähigkeit sichtbar in herrlichen Wegen und Anlagen, die sie, unaufgefordert und ohne irgend eine Vergütung, in der Wildnis ausführen. Die Deutschen sind ihrem Nationalcharakter auch hier getreu. Sie leben mehr in sich hinein als sie aus sich heraustreten. Wie sie in der Kulturgeschichte der Menschheit die größten Ideen geboren, aber keine in ihrem Staatenleben zur Anschauung gebracht haben, so sind sie hier im praktischen Sozialismus die wahren Befruchter, denn sie führen unstreitig die schwersten und nützlichsten Arbeiten aus, ohne daran zu denken, je Mitglied der Gesellschaft werden zu wollen. Die meisten sind gemietete Arbeiter und fühlen sich wohler dabei! Ist das nicht die deutsche Natur von Teuts Zeiten her? Es ist nicht zu leugnen, daß die Furcht, ihre Unabhängigkeit zu verlieren, dabei mitwirkt und ihnen den Gedanken einzieht, lieber als freie Knechte zu arbeiten, denn als abhängige Mitglieder. In diesem scheinbaren Widerspruch liegt eine tiefere Wahrheit, deren Beleuchtung ich dem Leser überlassen muß.

Meine Erfahrung hier geht dahin, daß Europäer und Amerikaner noch lange nicht zu einer geistigen Verbindung tauglich sind. Eine Unterhaltung unter Amerikanern, die mäßig und geistreich sein soll, läßt den Europäer theilnahmslos, kalt. Zu untersuchen, wo die Schuld liegt, ist nicht hier am Platze, indem dies weit über die Grenzen dieser Mittheilung hinausführen würde; aber einen Theil der Schuld habe ich hier näher zu berühren, nämlich die Lebensweise des Amerikaners. In der Regel lebt der Amerikaner von lauter Dessert — Cafés, Kuchen und Molasses, Käse usw. sind seine Hauptnahrungsgegenstände; und wo Fleisch oder Gemüse auf den Tisch kommt, da ist es ohne Würze und kaum genießbar. Es ist wunderbar, diese Farmer hier in diesem Saale, an fein gedeckten Tischen ihre Siebensachen verzehren zu sehen, die einem deutschen Bauer in den hohlen Zahn gehen. Aber sie sehen auch danach aus! Die Eingeborenen haben gut einen Bund schließen gegen die Uebermacht der Einwanderung; sie haben gut, sich zu alarmieren angesichts des Einflusses, den die Fremden hier gewinnen! — So wie vieles hier, ist auch der amerikanische Sozialismus nur „Show“, nur Schein! Ein Aushängeschild für andere Zwecke, und ich kann leider nicht sagen, daß Menschen oder Verhältnisse hier besser wären, als in der ersten besten Stadt der Union, wo gewiß kein Mensch an Sozialismus denkt. Es ist umso nothwendiger, diese Wahrheiten hier auszusprechen, als die Außenseite des Etablissements ungemein täuscht, blendet, und zu irigen Schlüssen verleitet. Man kann nicht sagen, daß irgend eine Ungerechtigkeit hier vorkomme und walte, aber auch keine Gerechtigkeit, Liebe oder irgend eine Idee, welche das Leben verherrlichen oder über das Niveau des Alltäglichen erheben könnte. Die kleinlichen Verhältnisse machen kleinliche Men-

schen und so wagt es kein Mensch hier, einen Schritt aus dem breitgetretenen Geleise zu thun. Dies alles zusammengenommen macht den Besuch der Phalanx auf ein paar Tage recht angenehm, aber das Leben daselbst auf die Dauer höchst langweilig. Es wird auch schwerlich besser werden.

Der „Council of Electors“ (Wahlkollegium) besteht aus vierzig Mitgliedern, die zumeist zu den älteren Mitgliedern gehören oder von ihnen beherrscht sind. Wenn auch dies hin und wieder nicht der Fall ist, so sind es eben Amerikaner, deren Ideengang, Nahrung und Lebensweise nicht harmonieren mit „Fremden“. Die wenigen Versuche, die bis jetzt ausnahmsweise mit einigen Franzosen gemacht sind, bereut der Council schon so, daß eine prinzipielle Opposition gegen Aufnahme irgend eines „Fremden“ in ihm vorherrscht. Man braucht hier nur Mitglieder, die sich systematisch aushungern, d. h. mit halbem Futter vorlieb nehmen, regelmäßig ihre Arbeitsstunden einhalten und im übrigen sich um nichts bekümmern; nur solche kommen auch hier aus, ohne Schulden zu machen. Die Vereinfachung des Lebens besteht nach amerikanischen Begriffen in einer Art von Kasteiung, religiöser „Aufopferung“; für uns aber besteht sie in einem „naturgemäßen Genuß“ des Lebens. Dieser Zweck wird nur halb erreicht, und wenn auch das Unternehmen pekuniär sicher steht, so liefert es doch für die Lösung der sozialen Frage doch kein nennenswerthes Resultat gegen das äußere Leben. Die Chancen des Erfolges und Mitsprachens sind für jeden Aspiranten dorten wie anderwärts vorhanden und die wirklichen Mitglieder leben dorten in kleineren, weniger beunruhigenden, ängstlichen Verhältnissen; weniger dem Lobe ausgesetzt, von der gewaltigen Strömung des nimmerfatten Lebens niedergezogen zu werden; aber es dürfen in ihr ruhiges Treiben dennoch keine Zufälligkeiten eingreifen! Zwei Monate Krankheit können einen hier in Schulden stürzen, deren Zahlung monatelange Entbehrungen auferlegt. — Da, wie schon erwähnt, Familien, ohne gänzliche Vernachlässigung der Erziehung ihrer Kinder, hier gar nicht existieren können, so liegt darin schon eine totale Verurtheilung des Instituts, wie es geführt wird. Nicht das Prinzip, sondern der gute Wille der jetzigen Leiter und die aus Absurde grenzende Gleichgültigkeit der hier lebenden Menschen, in ihrer Majorität, werden dadurch angegriffen. Es wären aber mehr als hinreichende Mittel vorhanden, alle diese Mängel zu beseitigen und in glänzenden Resultaten der Welt einen Weg zu leuchten durch die jetzt herrschende geistige Wildnis.

* * *

Was der deutsche Beobachter vorahnend angedeutet, trat nur allzubald ein: im Januar 1856 löste sich die North American Phalanx auf. Damit hatte auch dieses kommunistische Experiment sich als Fehlschlag erwiesen, obgleich in diesem Falle die Vorbedingungen des Erfolges in weit höherem Maße gegeben waren als bei irgend welchen anderen Phalanxen, deren in unserem Lande eine ganze Reihe begründet wurde. Dabei weiß niemand so recht die eigentliche Ursache des Niederganges dieser Kolonie (Schluß auf Seite 107.)

Blätter für die Geschichte der deutschen Katholiken Amerikas

Die Anfänge der Benediktiner-Missionen im
Kansas Territorium (1855-1857).

Originalkorrespondenz aus dem Archiv der Erzabtei
St. Vincent, Pa.)

Mitgetheilt von P. Felix Felner,
D. S. B.

I

Im Jahre 1852 trat der Hochw. Heinrich Lemke, der schon über zwanzig Jahre als Missionär im Alleghany Gebirge gewirkt hatte, in St. Vincent in den Benediktinerorden ein. Sein Oberer, P. Bonifaz Wimmer, der Gründer dieses Klosters in Pennsylvania, ließ den im Kirchendienste ergrauten Priester in seinem bisherigen Wirkungsbereiche. Als im Jahre 1855 P. Bonifaz nach Rom ging, um die Erhebung eines Priorates zur Abtei zu betreiben, da scheint es zu einigen Mißverständnissen zwischen P. Heinrich und den jüngeren Ordensoberen gekommen zu sein. Der Missionar, dem P. Bonifaz auch die Wahl gelassen hatte, in einem anderen Hause des Ordens zu wohnen, faßte nun den Entschluß, sich den Trappisten in Kentucky anzuschließen. Auf dem Wege dorthin begegnete P. Heinrich in Pittsburg einem Mitgliede dieses Zweiges des Benediktinerordens und es wurde ihm klar, daß er keinen Beruf zu solch heroischem Lebenswandel habe. Im Gegentheil, hier ergriff ihn das Fieber „Westward Ho“ und er ging nach St. Louis, um wieder Missionär zu werden.

Währenddessen kam P. Bonifaz Wimmer als erster Benediktinerabt der Vereinigten Staaten von Rom zurück und schrieb an P. Heinrich, der mittlerweile in das Kansas Territorium gezogen war. Er antwortete auf diesen Brief folgendes:

Kansas Territory, den 8. Februar 1856.
Hochw. Herr Abt!

„Ihren Brief vom 3. Januar erhielt ich erst gestern und zwar durch zufällige Gelegenheit, denn alle Kommunikation zwischen hier und den Staaten ist seit mehreren Monaten abgeschnitten. In der Weihnachtswoche ging ich mit Doktor Rodriguez, den ich in Westport, Missouri, traf, ins Innere des Territoriums. Es war schönes mildes Wetter, so daß wir die Nächte im Freien beim Feuer zubrachten und ich hatte daher auch noch Gelegenheit genug, die Schönheit des Landes und die Güte des Bodens zu bewundern. Es ist hier nicht das ewige Einerlei der Urwälder, sondern Wald und Prairie wechseln mit einander ab und von einer Anhöhe aus meinte man nicht ein neues, seit der Schöpfung sich selbst überlassenes Land, sondern einen künstlich angelegten englischen Garten zu überschauen. Kaum angelangt am Orte unserer Bestimmung, d. h. wo Rodriguez in Verbindung mit einigen angesehenen Männern und mit Zustimmung des Gouverneurs eine Stadt angelegt hat, da kam ein Schneesturm von den Rocky Mountains dahergerauscht, als wenn das Ende der Welt gekommen wäre. Seitdem hat es immerfort gestürmt und geschneit, und wir waren daher von aller Kommunikation mit der übrigen Welt für mehrere Wochen abgeschnitten. Künftige Woche geht von hier,

wenn möglich, eine Karawane über Fort Leavenworth in den Staat Missouri für Lebensmittel. Da werde ich mitgehen, um Bischof Miege, der sich gegenwärtig in Leavenworth aufhält, zu sehen. Er weiß schon von mir durch Rodriguez und Andere und hat mir einen freundlichen Brief nach Westport geschrieben, mich einladend, in seiner kleinen Diözese (von den Rocky Mountains bis an die Grenze von Missouri) zu arbeiten.

„Nun erlauben Sie mir, Ihnen meine Ideen und meine Pläne vorzulegen. Gestatten Sie mir und autorisieren Sie mich, als Benediktiner, unter Ihnen und mit Ihnen in Verbindung in diesem Territorium leben zu dürfen und senden Sie mir dazu einige Brüder. Jeder Mann, er sei Bürger oder habe erst seine Intention es zu werden, erklärt, hat das Recht, ¼ Sektion (160 Acres) in Besitz zu nehmen (pre-emption right). Hätte ich drei Brüder mit mir, so würde ich eine ganze Sektion (gerade eine Quadrat-Meile) aufnehmen. Ich bin dem Surveyorsgeneral bekannt geworden und er sowohl wie seine Assistenten, unter denen mehrere Katholiken sind, werden mir dabei auf alle Weise behilflich sein. Die Gegend habe ich mir auch schon ansehen; es ist am Miami Flusse, wo noch ein Ueberrest des halb-zivilisierten Miami Indianerstammes wohnt. Die Jesuiten hatten hier vormals eine Mission, welche sie aber schon seit Jahren aufgegeben haben. Wenn sich nicht bald ein katholischer Priester der Sache annimmt, so werden sich Methodisten oder andere Sektierer einschleichen. Die armen Eingeborenen zu christianisieren hat man gewöhnlich lauter verkehrte Wege eingeschlagen. Alles Raisonnieren und Polemisieren ist da Thorheit. Sie müssen erst an Ackerbau und häusliches Leben gewohnt werden und da könnte eine Genossenschaft, die mit gutem Beispiele vorangeht und sich ihrer in Liebe annimmt, viel ausrichten. Sie sind mißtrauisch, und das ist kein Wunder, wenn man bedenkt, wie sie behandelt werden; hat man aber ihr Vertrauen gewonnen, so sind sie folgsam und zutraulich wie Kinder. Wenn ich, wie gesagt, etliche gute arbeitssame Brüder mit mir hätte, so würde ich sogleich ein Kapellchen und etliche Blockhütten errichten und ein Stück Prairie einhegen, so daß wir von Mitte Sommer an schon größtentheils unsere Speise hätten, denn die Fruchtbarkeit dieser Prairies für Korn, Kartoffel und Gartengewächse, ist unvergleichbar, und Rindvieh und Schweine können sich beinahe das Jahr hindurch ohne Fütterung nicht nur erhalten, sondern mästen. So könnte ein Benediktinerkloster im fernen Westen auf die rechte Weise, in Unscheinbarkeit, Armuth und Demuth entstehen, wie alles, was zu etwas Großem gedieh, entstanden ist.“

Abt Bonifaz war mit den Plänen des P. Heinrich einverstanden, wie aus dem nächsten Briefe des Missionärs erhellt. Er schrieb:

Leavenworth, den 4. Juli 1856.

„Der Herr Bischof ist sehr erfreut und trägt mir auf, Ihnen zu sagen, daß er sogleich dem Orden als Handgeld einen „deed“ machen werde. Nämlich in einer schönen Gegend gegen Nebraska zu haben sich

etliche katholische Familien angesiedelt und ein Mann, der Einfluß zu haben scheint, hat den Bischof angegangen um einen Priester, und Property versprochen. Der Bischof verspricht, vorläufig \$500 für den Kirchenbau herzugeben. N. B. er will aber nicht den Deed der Kirche für sich, sondern auch den sollen wir haben. Am Montage werde ich dahin abreisen, um alles zu untersuchen.

„Sobald ich mich in der neuen Gegend etwas eingerichtet und umgesehen habe, werde ich weitläufig und umständlich schreiben. Vorläufig sage ich, daß es mit den politischen Unruhen im Territorium nicht so arg ist, wie es die Zeitungen machen, und ich denke, es wird nach den jetzt genommenen Maßregeln alles zu Ende sein. *) Das Land ist paradiesisch und die Fruchtbarkeit des Bodens grenzt ans Fabelhafte. Weizen ist schon seit zwei Wochen geerntet, Weizen schon mannhoch etc. Wenn wir die Quellen und Wälder der Allegheny Gebirge hier hätten; da aber fehlt's.

„P. S. Zul. 5th. Eins aber müssen Sie jetzt für mich thun: nämlich ein Rüstchen für mich packen und absenden lassen. Wir sind hier Anfänger, daher ist alles, was kommt, willkommen und daher will ich über den Inhalt des Rüstchens oder meinetwegen der Riste nichts weiter sagen, als daß ich vor allem ein Brevier (ein kleines zum Mitnehmen) das Benediktiner-Territorium, Provinsurgesäße, einen Kesch und etliche Mehrgewänder darin zu finden hoffe.

„Morgen früh reise ich ab in die Wildniß. Ich empfehle ich mich dem Gebet der Mitbrüder.“

Die im vorigen Briefe angekündigten weitläufigeren Nachrichten schrieb dieser Benediktiner-Missionär gegen Ende August und zwar von dem neuen Orte, den er für ein Kloster geeignet erachtete.

Doniphan, den 28. August 1856.

„Ueber Ihren Briefen an mich scheint doch eine sonderbare Fatalität zu walten. Zwei aus dem Anfange unserer jetzigen Korrespondenz sind, wie Sie wissen, verloren gegangen. Den letzten Brief, vom 27. Juli (meinem Geburtstage 1796), erhielt ich erst heute. Der Herr Bischof schrieb mir vor etwa drei Wochen, es sei ein Brief da für mich, welcher Geld enthalten müsse, indem er postalisch registriert sei; er wage ihn nicht bei jetzigen unsicheren Zeiten durch unsere wöchentliche reisende mail zu befördern. Ich schrieb ihm wieder, ich sähe keine große Gefahr und wenn er keine andere sichere Gelegenheit fände, so möge er ihn nur, wiederum registriert, abgehen lassen. Da er aber immer nicht kam und ich neugierig und in großer Geldverlegenheit war, außerdem auch wieder zur Beicht gehen wollte, so machte ich mich letzten Montag selbst auf den Weg. Wie ich nach Leavenworth kam, hatte der Bischof den Brief gerade abgeschickt und ich fand ihn heute bei meiner Heimkunft vor. Ich danke herzlich für alles, was er enthält.

„In meinem letzten Briefe von Leavenworth schrieb ich, daß ich bereit wäre, an meinen neuen Wir-

kungskreis zu gehen. Das ist auch geschehen. Ich kam hier Anfangs Juli an. Man hat hier eine Stadt angelegt, welche, wenn die Entwicklung des Landes wie bisher fortschreitet, ein bedeutender Platz werden muß, vielleicht ein anderes Cincinnati oder St. Louis; denn sie hat außer Leavenworth den einzigen guten Landungsplatz an dem reißenden Missouri im Territorium und ist die höchste Stelle, zu welcher schwer beladene Dampfschiffe zu jeder Jahreszeit heraufkommen können; dazu ist die Umgebung sehr schön und fruchtbar, Wasser und Holz im Ueberfluß, das Klima sehr gesund, wie man es wohl nicht leicht irgendwo in der Welt findet. Es kommen und gehen täglich Dampfschiffe und der Verkehr dieses vierzehn Monate alten Platzes betrug, wie die hiesige Zeitung nachweist, seit vorigem Herbst eine halbe Million.

„Die Amerikaner kennen die Wichtigkeit dieses Platzes recht gut und reißten sich um die Stadtlöcher, welche vom Flusse aus an sanft aufsteigendem Grunde bereits eine halbe Meile weit in die Prairie hinein ausgelegt sind. Unser lieber Bischof sucht mit lobenswerther Vorsicht überall, wo neue Ortschaften ausgelegt werden, sogleich festen Fuß zu fassen. So hatte er auch hier schon drei Lotten gekauft. Wie ich hieher ging, gab er mir ein Schreiben an einen der Stadtdirektoren mit, worin er mich gewaltig herausstrich als einen Mann, der viele neue Ansiedler herbeiziehen und viel zum Aufblühen der Stadt beitragen könnte. Hierauf schenkte man mir noch drei Lotten und jetzt habe ich noch 6 dazu gekauft zum Originalpreise von 50 Dollars aus Vergünstigung, denn man kauft sie jetzt schon, wenigstens in der Front Street, für \$200 bis \$300. Somit habe ich denn im schönsten Theile der Stadt etwa 100 Fuß über dem Flusse eine ganze Square von 12 Lotten, 308 Fuß lang und 264 breit. Ich habe auch sogleich das Bauen darauf angefangen, damit ich noch vor Winter unter Dach komme. Bis dahin geht's mir freilich schlecht genug. Ein Krischer hat sich auf seiner Lotte ein Küchengebäude 14 bei 16 Fuß errichtet. Er hat einen Landclaim, 2 Meilen von der Stadt mit einer Ihanth, wo er sich während des Sommers mit seiner Familie aufhält. Der hat mir seine Stadtresidenz, die aber noch nicht gepflastert oder gefloort ist, vermietet. Nahe bei wohnt eine Familie, wo ich gewaschen, Brod gebacken und Milch und Wasser kriege. Morgens und abends mache ich mir etwas Suppe, Thee oder Kaffee und mittags gehe ich in das hiesige Gasthaus, um doch täglich eine gute Mahlzeit zu haben. Ich schlafe auf dem Strohlack, der auf einigen zusammengengelassenen Latten liegt. Was meine pfarramtlichen Angelegenheiten betrifft, so erstreckt sich die Pfarrei an der zivilisierten Seite bis halbwegs nach Leavenworth, an der anderen Seite bis an die Grenze von Nebraska und an einer dritten ins infinitum gegen die Rocky Mountains zu. Meine Pfarrkirche ist eine Bretterbude, welche für eine Schreinerwerkstätte errichtet wurde und meine Pfarrkinder habe ich in petto. Freilich gibt es überall zerstreute einzelne katholische Familien. Die sind aber größtentheils verwildert und es wird Mühe kosten, sie wieder ins Geleise zu bringen; einige sind halb indianisch, wo Irländer und katholische Amerikaner sich mit Indianerinnen paarten. Zum Glück

*) Die Unruhen, von denen Lemke verschiedentlich in seinen Briefen spricht, ergaben sich aus dem Gegensatz zwischen den Befürwortern der Negerklaverei und den Gegnern der weiteren Ausbreitung dieser Einrichtung in neue Territorien und Staaten. Beide Parteien ließen es an Gewaltthätigkeiten und ungeseligen Handlungen nicht fehlen.

ht es im ganzen Revier noch keine Sektenkirchen
nd anässigen Prediger. Hier und da laufen einzelne
in ihren Itineranten und Tractpeddlern herum; die
iden aber wenig Anklang. Ueberhaupt haben sich
iese Herren durch ihren Abolitionisten - Fanatismus
berall sehr unbeliebt gemacht. Die protestantischen
rediger durch die Bank schleichen sich hier herum,
s wenn sie kein gut Gewissen hätten, werden mit
leichgültigkeit angesehen und suchen ihr verlorenes
sehen dadurch wieder zu gewinnen, daß sie bei den
verschiedenen politischen Parteien, die sich hier in of-
nem Kampfe gegenüberstehen, fuchschwänzeln und
ch zu insinuieren suchen, indem sie ihnen nach dem
aule reden; der katholische Priester, der weiß, was
zu thun hat, kümmert sich um das alles nicht, geht
berall gerade hindurch und steht deswegen in Ehre
nd Ansehen. Vorige Woche, grade wie der Spektak-
l, von dem Sie bei jetziger Zeit genug in den Zei-
ngen lesen werden, wieder aufs neue losgegangen
ar, ging ich den Fluß hinauf, um einen Sterbenden
rksufsuchen. Das Boot wimmelte von Kentuckiern
nd Missouriern, die gerade denselben Morgen einen
ethodistenprediger gelyncht und auf einer Sandbank
isgesezt hatten. Ich sah, daß man mich scharf be-
achtete und gerne herausgebracht hätte, was Geistes
ind ich sei; denn es ist hier wirklich ein so gespann-
es Wesen, wie N. 93 zur Zeit der Schreckenstregie-
ng in Frankreich. Endlich machte sich einer direkt
n mich und wie ich sah, daß ich nicht gut ausweichen
unte, sagte ich: Ihr Herren, ich bin ein katholischer
riester und als solcher stehe über alles das, was euch
ht so gewaltig in Bewegung sezt, hoch erhaben und
quite on another platform". Well, hieß es, was ist
enn das für eine Plattform? Es ist, sagte ich, der
rundsatz, welchen die katholische Kirche von Anfang
lehrt und bis heute festgehalten, der Grundsatz, den
er Herr und Meister ausgesprochen, wenn er sagt,
h bin nicht gekommen, aufzulösen, sondern zu erfül-
en. Darum sucht die Kirche die einmal bestehenden
Verhältnisse der Welt und des menschlichen Lebens
ineswegs zu zerstören, sondern zu veredeln, zu heil-
gen. Wenn daher z. B. einer von euren Sklaven
mir zuliefe, so würde ich ihn, wie St. Paulus den
Onesimus, seinem Herrn zurückschicken; den Herrn
ber würde ich ermahnen, ihn nicht wie ein Stück
Vieh, sondern wie einen Mitmenschen zu behandeln
f. w. Wie ich meine Speech vollendet hatte, wurde
mir von allen Seiten Beifall gegeben und zwei, welche
anz vernünftige und gebildete Männer zu sein schie-
en, sehten sich zu mir und zogen mich in ein langes
Gespräch über kirchliche Gegenstände, besonders „on
the temporal power of the Pope....“

Was die Leopoldinenstiftung im Jahre 1837 für Rochester that!

In der Geschichte der großen Wirthschaftskrisen,
die unser Land im Laufe des neunzehnten Jahrhun-
derts heimsuchten, wird das Jahr 1837 stets nicht nur
eintlich an erster, sondern auch an einer Hauptstelle ste-
hen. Wie auch während späteren Krisen, dürften die
Einwanderer, und natürlich auch die Missionare, eben-
weil sie noch nicht festen Fuß gefaßt hatten in der
neuen Umwelt, die Folgen dieses wirthschaftlichen

Zusammenbruches noch schmerzlicher als die Mehr-
heit der alteingesessenen Bevölkerung verspürt haben.
So erfahren wir z. B. aus einem Briefe des Re-
demptoristenpaters Probst an den Fürst - Erzbischof
von Wien vom 12. Juli 1837, daß die beiden zu jener
Zeit in Rochester, N. Y., bestehenden katholischen
Kirchen unter den Hammer gekommen wären,
wenn nicht eben zur rechten Zeit eine größere Gabe
der Leopoldinen-Stiftung eingetroffen wäre und die
Löschung der Hypotheken ermöglicht hätte. Pater Probst
berichtet:

Eure Fürstlichen Gnaden!

„Es überraschte mich nicht wenig, daß die Hoch-
würdigste Direktion der Leopoldinen - Stiftung un-
serer geringen Gesellschaft in Amerika mit so vieler
Theilnahme eingedenk ist. Mein Hochwürdigster
Bischof von Neu-York, S. John Dubois, hat bereits
die 5000 fl. C. M. erhalten, welche die Hochwürdigste
Direktion der Leopoldinen - Stiftung für uns zu sen-
den die hohe Gnade hatte.“

Ich kann unseren innigsten Dank nicht besser aus-
drücken, als dadurch, daß ich in meinem und meiner
Brüder Namen die Versicherung gebe, daß wir nie-
mals im heiligsten Meßopfer unserer hohen Wohl-
thäter und der frommen Geber vergessen werden.
Niemals kam eine Hilfe mehr zur rechten Zeit, als
diese jetzt. Welche Krisis in Amerika ausgebrochen
ist, ist bereits auch in Oesterreich bekannt, und ich
darf sie nicht beschreiben. Die besten Handlungshäu-
ser sind zusammengebrochen, und der größte Theil
des Volkes ist ohne Arbeit, und nicht selten dem Hun-
ger preisgegeben. Die meisten katholischen Kirchen
sind verschuldet. So ist die hiesige englische katho-
lische Kirche für 1400 Dollars, und die deutsche ka-
tholische Kirche für 1000 Dollars verpfändet. Die
Zeit der Rückzahlung ist nur mehr einige Wochen
entfernt, und wenn an dem bestimmten Tage die
Gläubiger nicht befriedigt werden, so sind den Ge-
setzen Amerika's gemäß, die Kirchen ohne weiteren
Prozeß verloren und den Gläubigern anheim gefal-
len. Wer sollte nun die Schulden bezahlen? Die
Katholiken sind meistens Arbeitsleute, und jetzt oft
ohne Verdienst und ohne Brot. Von dieser Seite
ist also keine Hilfe zu hoffen. Die Regierung küm-
mert sich nicht um dergleichen Angelegenheiten; auch
ist man nicht im Stande, dergleichen Anlehen zu er-
halten, und wenn man 20 Prozent zahlen wollte, weil
der Geldmangel sich ungemein vergrößert hat.

Wir würden also in kurzer Zeit hier in Rochester,
wo 4000 Katholiken und zwei schöne katholische Kir-
chen sind, ohne Kirche sein, wenn uns die Hochwur-
digste Leopoldinen - Stiftung nicht in den Stand
gesezt hätte, beide Kirchen zu retten.

Von den uns gesendeten 5000 fl. C. M. habe
ich bereits 1000 Dollars erhalten, und damit die
Schulden der hiesigen deutschen katholischen Kirche
bezahlt, das übrige, beiläufig 1400 Dollars, wird
mir der Hochwürdigste Bischof in wenigen Tagen
ausfolgen lassen, damit dadurch die Schulden der
englischen Kirche können getilgt werden. Nicht nur
wir, sondern auch die vier Tausende der hiesigen Ka-
tholiken heben ihre Hände empor, Gott bittend, daß
er für ihre Wohlthäter ein zehnfacher Vergelter sei.

Indem wir uns noch ferner der Gnade der Hochwürdigsten Direktion der Leopoldinen = Stiftung empfehlen, verharre ich in aller Unterthänigkeit und tiefster Ehrfurcht . . ."

Ob insbesondere die englischsprechenden Katholiken Rochester's sich daran erinnern, daß ihre erste Kirche durch Gaben aus dem österreichischen Kaiserstaate vor dem Schicksale bewahrt wurde, den Hypothekengläubigern zu verfallen? Wir möchten das bezweifeln.

Was die ruhmreiche Leopoldinenstiftung und der Ludwig = Verein für die junge Lohde in Amerika geleistet, wird immer noch zu wenig gewürdigt. Man ist geneigt, die Summen, die damals aus Wien und München nach Amerika flossen, nach dem Maßstabe heutiger Geldwerthe zu messen und überfieht dabei, daß bis in die Zeit des Bürgerkrieges unser Land verhältnißmäßig geldarm war. Daher zählen jene Summen, die wir in den Berichten der Leopoldinenstiftung angeführt finden, mehr als das doppelte.

Im Jahre 1837 zahlte die Leopoldinen-Stiftung 46,771 fl. 37 K. nach Amerika aus, und außerdem an Reisebeiträgen an die in jenem Jahre abgegangenen Missionäre Wilhelm Bischof, Clemens Hammer und Friedrich Baraga 1300 fl. Und diese Summen kamen keineswegs nur deutschen Missionären und Gemeinden zugute. Das beweist schon der Umstand, daß solche Bisthümer wie Mobile, Charleston und Bardstown, wo sich nur sehr wenige oder gar keine Deutschen fanden, mit namhaften Summen, Mobile z. B. 8000 Gulden, bedacht wurden.

A Little Known Achievement of Our Forebears

Despite the manifold tasks with which the German-Catholic immigrants found themselves confronted after their arrival in this country, such as building churches, schools, parsonages and orphanages, they did not neglect the press and the printing of good books and brochures. It is only as piece by piece well-worn copies of all manner of books and pamphlets find their way to the historical library of the Bureau, that one begins to realize the full extent of their activity in this respect, even although much of what was printed by them and for them has been lost. Thus not one copy of the "Katholische Broschüren fuer Nord-America" has reached us. It seems to have been an important endeavor, to which the *Pastoral Blatt*, whose editor at the time was Very Rev. H. Muehlsiepen, refers to in an article: "Zur katholischen Broschüren-Litteratur," in No. 10 of the second volume, for June, 1868, as follows:

"Ein anderes ähnliches Unternehmen, das sich immer großer Begünstigung und guter Aufnahme erfreut, sind die bei Fischer und Co. in Dayton, Ohio, erscheinenden "Katholischen Broschüren für Nord-America". Der hochw. Bischof Senni erscheint an der Spitze der Beförderer derselben, und der hochwürdigste Erzbischof von Cincinnati hat ein eigenes Revisionskomitee eingesetzt, zur Revision der jedesmaligen Broschüren. Von einem tüchtigen, ehemals selbst als protestantischen Prediger thätigen Konvertiten herausgegeben, haben diese Broschüren die ausge-

sprochene Tendenz einer freundlichen Verständigung mit den protestantischen Gegnern über Kontroverpunkte, und eignen sich besonders für Neubefehrte solche, die im Vorbereitungsunterrichte sind, und all die zum Anschlusse an die katholische Kirche bereiten, wenn sie gründlich über die von Jugend auf gegen dieselbe eingeflogenen Vorurtheile aufgeklärt werden. Die fünf ersten vor uns liegenden Hefte behandeln gründlich und ausführlich: Nr. 1. Widerlegung einiger Einwendungen gegen den Rücktritt zur katholischen Kirche; Nr. 2. Von der Verehrung der Heiligen, vor allem der allerbegnadigten Jungfrau Maria; Nr. 3. Vom Ablasse und dem Segener; Nr. 4. und 5. Von den Ceremonien und dem Gebrauche der lateinischen Sprache in der katholischen Kirche. — Der Papst zu Rom, das Oberhaupt der Kirche, und sind sämtlich mit erz. b. Approbation versehen. Der Preis ist \$1.00, für den man einen aus 6 Nummern bestehenden Jahrgang erhält. In Partien billiger."

Good Catholic reading matter in the German language was a necessary and valuable antidote to the pernicious literature printed and circulated by the various groups of liberal and radical immigrants from Germany and Austria, who, moreover, controlled the daily press. The service German priests and laymen rendered the Catholic cause in our country by combatting the insidious influence of vicious and in some cases extremely persuasive enemies of the Church, has not been recognized by the men who have thus far written Church history in America. Should they delve into the volumes of such papers as the *Anzeiger des Westens*, in St. Louis, or such monthlies as Ludwig's *Fackel*, to say nothing of so infamous a journal as *Lucifer*, published by an apostate priest from Mainz, they would realize why the German priests of the pioneer period laid so much stress on the press.

The German Freethinkers, many of whom were Catholics in their younger days, while some of them had even studied for the priesthood, exerted a tremendous influence among the mass of immigrants from the German-speaking countries of Europe who came to our shores in increasing numbers from 1848 on. They were frequently men of intelligence, considerable knowledge and experience while the fact that so many of them threw in their lot with the newly founded Republican party gave them great influence. Thus, one of the most violent anti-Catholic journalists of the time, Fritz Hassaurek, of Cincinnati, was sent to Quito, the capital of Ecuador, as our country's Minister, by Lincoln, while another outspoken antagonist of the Church and the clergy, Ludwig Boernstein, who had written an anti-Jesuit novel, *The Mysteries of St. Louis*, became Consul-General at Bremen.

During the days, when the language question caused dissension among the Catholics of this country, men of the type of the late Father Phelan insisted that the chief reasons for the partiality of the German clergy and laity towards the Catholic German language press were of a nationalistic and merely selfish nature. A just estimate of this mat-

(Concluded on page 101.)

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, **Charles Korz**, Butler, N. J.
 First Vice-President, **Henry Seyfried**, Indianapolis, Ind.
 Second Vice-President, **Louis J. Annas**, Allentown, Pa.
 Recording Secretary, **Frank J. Dockendorff**, La Crosse, Wis.
 Corresponding Secretary, **John Q. Juenemann**, Box 364, St. Paul, Minn.

Treasurer, **M. Deck**, St. Louis, Mo.

Executive Committee: **Rev. A. Mayer**, St. Louis, Mo.; **Wm. V. Dielmann**, San Antonio, Tex.; **O. H. Kreuzberger**, Evansville, Ind., and **Anthony J. Zeits**, Philadelphia, Pa. The Major Executive Committee includes the Honorary President of the C. V., the Presidents of the State Leagues and the Presidents and Spiritual Directors of the Catholic Women's Union and the Gonzaga Union.

Hon. President, **M. F. Girtten**, Chicago, Ill.

Communications intended for the Central Verein should be addressed to **Mr. John Q. Juenemann**, Box 364, St. Paul, Minnesota.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

Papal Thanks for Peter's Pence

The custom of forwarding a Peter's Pence to the Holy Father has been long observed by the Central Verein. It has not been followed, however, of late years, because of the efforts our people made to succor the suffering nations of Central Europe. In spite thereof, it was possible to send a modest sum to Rome as the Central Verein's gift for 1924. That it has reached the hands of the Holy Father is assured by a most gracious communication, addressed by the Cardinal Secretary of State, His Eminence, P. Gasparri, to the President, Mr. Charles Korz. The letter, dated March 30, says:

"The Holy Father has accepted the gift and the filial devotion, which has inspired it, with genuine interest. Whilst he thanks each individual donor and includes his best wishes for the prosperity of the Society, he sends from his whole heart to you and to all members the Apostolic Blessing as a token of his particular benevolence and a wish for heavenly favors."

Fundamentals of Christian Solidarism

The kingdom of God, which is to renew the earth, has one of its chief points of contact in marriage and the family. With this as a starting point, must again extend its dominion over society. If it does not enter into society, the latter is doomed to ruin. Therefore the home and the family are of such outstanding importance for the solution of the Social Question. If faith and fidelity, peace and purity, charity, the spirit of sacrifice and the

courage for self-renunciation are once more to attain to a dominant influence in the world—and this must come about unless we are to despair of betterment—all of these must emanate from the family. But, in order to serve in such manner, the family must once again become a domestic church, which, on its part, must be kept in living union with the kingdom of God through the Church of God on earth. **ALBERT MARIA WEISZ, O. P.**

* * *

In as far as the aim of all manner of service, of teaching, military service, agriculture, art and commerce, has come to be the securing of a return by means of wages or salary, pensions, income, money, true freedom and all honor have been driven out of the world. This is an unnatural condition, and the absolutism of European finance, as it now exists, is opposed by the very nature of things and all divine dispensations. Any prince, landed owner, industrial entrepreneur, trader or even the father of a family, whose endeavors are directed exclusively towards obtaining a return of property, happiness, enjoyment, wealth, goods, in short, of money, establishes in his own sphere, be it large or small, naught else than a two-fold and mutual slavery; and this is all the more disastrous since this blinded generation regards complete noninterference with this condition as the highest measure of freedom. By such arrangement the status of the individual, his noblest possession, his personality, is converted into a mere worthless adjunct, absolutely valueless to that tremendous financial corporation which is now called the State. The nobler part of man, the seat of honor and of all the sentiments which ennoble him and which, if trodden under foot, crush him and drag everything that exists down with them into his ruin, is disregarded, because it cannot be converted into money; only certain parts of man, only sundry of his forces can be utilized in the great factory; no use is found for the entire man, who is allowed to go to ruin if the more material parts of his make-up—those that are worth money, worth a daily wage—become useless in the great money-machine, as a result of old age, of illness or any one of the countless changes in European tastes, needs and styles. In such a state of affairs real man (as an entire being) stands at all times outside of the law; he is possessed of the nobler remnant of his personality when he performs animal functions—when he eats, and drinks and sleeps; in short, only when he is engaged in functions that do not benefit the state or the community. Man's public life is divided into two halves: one crushing, the other being crushed: "in being hammer and anvil." **ADAM MUELLER.**

Adam Heinrich Müller, who died at Vienna in 1829, was one of the earliest opponents of materialistic liberal political economy, or the so-called Industrial System. He was a distinguished precursor of the school the Central Bureau represents in our country. See article in *The Cath. Encyclopedia*, Vol. X., which, however, was written before the renaissance of his influence, brought about by the collapse of a society, state and an economic system founded in political and economic liberalism.

Democracy or Bureaucracy

In its frequent discussions of recent legislative proposals, as for instance, the Sterling-Reed bill and the proposed Twentieth Amendment, the Central Bureau in *Central Blatt and Social Justice* and in various Press Bulletins pointed out the danger of an ever-increasing growth of paternalism or bureaucracy. Some persons have thought that this was merely a case of crying "wolf," as the dangers referred to were, in their opinion, very remote. However, thinking students of social conditions could not be impressed by this criticism, as the dangers were not at all remote, but could be shown from "figures."

It is interesting to record the opinion of a well-known business man of Southeastern Kansas on this point. His statements are all the more noteworthy, as they are made entirely on the basis of a sound and unbiased study of the situation, and represent the attitude of the "practical business man" not carried away by sentimentalism, but guided solely by business acumen.

As President of the Pittsburg Elevator Company, of Pittsburg, Kansas, Mr. A. L. Scott, of that city, is in a position to know what progressive men of affairs think of this ever-present menace of paternalism in much of the proposed social legislation of the last two decades. He set forth his views very clearly and conclusively in an address delivered before the Twenty-sixth Annual Convention of the Kansas Grain Dealers' Association at Topeka, Kansas, May 17, 1923. This address has been reprinted under the caption: "Business or Democracy, Which?"

Mr. Scott does not believe in idle verbiage and in conjuring up spectres when there is no reason for alarm. In fact, he is an optimist as regards industrial prospects and a greater commercial future for our country. But this does not blind him to facts and to certain sinister manifestations in the political life of America. It is the part of a prudent man to see the danger threatening cherished institutions, where the less careful observer notices no symptoms of disintegration.

Mr. Scott makes the following timely remarks anent the growing menace of unwise and unnecessary governmental interference: "It is estimated that the growth of bureaucratic government in the way of boards, commissions, bureaus, with inspectors, practicing a system of espionage and general meddling with private business, has swollen to such an extent that each four citizens support one government employe, and the cost in the past decade is over four billion dollars, a sum many times beyond our comprehension. These parasites have not only made tremendous burdens in the way of extra taxation, but have withdrawn hundreds of thousands of able-bodied people out of productive pursuits and constitute a standing army producing nothing, and have harassed business to such an extent that the patience of American business men has been taxed almost to the breaking."

These are certainly weighty words and should

be given due consideration by those who favor still more extensive "government control."

Now what is the effect of this oppressive régime of officialdom upon business? "There are so many laws, rules and regulations that it is impossible to keep them all, and right here is a glaring and despicable feature of bureaucracy, in that it invariably sets up its own will against that of the legislature or the Congress that created it. Our best citizens are inspected, censored, regulated, controlled, dogged by spies and sleuths and frequently haled into court for alleged violation, not of statutes made by legislature or the Congress, but of boards and commissions. I submit that when our government subjects its citizens to such treatment, it will eventually break down the morale of its best citizenry."

In the light of these utterances, which could easily be multiplied, the opposition to unwise increase of governmental powers is justified.

REV. ALBERT MUNTSCHE, S. J.

"Zu hoch!"

There was a time when some of our people derived a peculiar satisfaction out of passing judgment on lectures and articles and sometimes entire publications as being "too high"—"zu hoch," they said in German. We do not know whether that phrase is used quite as frequently as it was a decade ago. But we do know that in those days it was common with a certain type of men, and that frequently, when it was indulged in, this was done with an air of personal superiority, in about the same tone of voice in which some of the less fortunate denizens of our cities talk about "silk-stockings" and "high-brows," whom they pretend to despise but secretly admire and envy. Very probably their hatred of refinement and culture is a cloak under which they hide their mortification at lacking what some others have.

It would be well not to attach too much credence to the phrase "zu hoch." Our people are not so stupid as to be unable to grasp what is told them, if only the truth is set forth in a forceful manner and the argumentation is logical. If a group of people fail to grasp a logically developed exposition of truths or facts, it is probably not because the statements are "above their heads," but because they are not holding their heads high enough. In other words, they are failing to use the brains with which they have been endowed, and which they can very well use when their advantage is at stake, or their interest is aroused.

Dozens of boys in every school are poor scholars while able to recite the percentages of all the teams in both major baseball leagues, plus the percentages and records of anywhere from fifteen to twenty-five baseball players. In addition, they can identify another fifty to seventy-five players, giving the names of the teams to which they belong and, in some cases, parts of their previous history and the salaries they are drawing. A still greater number of men are similarly well posted on these mat-

ers. When it comes to automobiles, the minds of these men, for whom certain expositions are supposedly "too high," master the intricacies of the machine itself and of the vocabulary it has produced. And now comes the radio, and with its coming, our supposed simpletons can get wonderful results out of involved instruments, and such marvels as "transformer," "antenna," "heterodyne" and even "super-heterodyne" become far easier for them to grasp and talk about than the "c-a-t—cat" does to the child of six or even seven. Interest has been aroused, pleasure is at stake, and lo, the miracle has happened.

Similarly, where not merely recreation or pleasure, but the matter of making a living is at issue, those that are said to be unable to grasp arguments that are not told in the language of the primer or first reader, display a remarkable facility to understand matters and use terms that require real application and ability. The writer had an experience several years ago that may illustrate this contention. At the convention of one of our State Leagues he was in conversation, just before one of the meetings opened, with a priest, who ventured the remark: "We must be careful not to talk above the heads of our people." We volunteered that "our people" were pretty well able to follow a logical speaker, even if he did occasionally use a word of three syllables. "But wait," the writer said, "here comes a pretty fair type of the average of the men present, with one drawback: this man probably knows less English than most of the others. Now, listen." The conversation was at once switched to the methods observed by the local people in combatting the parasites and weather influences that handicap the production of the excellent quality of fruit for which they have acquired a reputation. The native, who is a small grower, eagerly took up the explanation, using chemical terms, in English, and giving percentages of chemicals going into the solutions used for one purpose or another, and speaking as fluently as a highly trained mechanic would of the parts and functions of some piece of machinery. The chairman's call for the opening of the meeting ended the conversation; but the priest and the present writer still had a moment's time to check up on the fact that, where there is real interest, the difficulty we have to contend with is not that of language or terminology. Our contention was verified, and we are inclined to believe the Reverend Father will not be so apt again to suggest that "we must keep our talks down to the people."

There is more to be said on this subject. For the present suffice it to suggest that very frequently the phrase "zu hoch" or "above the heads of the people" is used idly and even imprudently. Therefore, care should be taken not to repeat it if conditions do not demand it—as they rarely do—and not to countenance its use by others when it is apt to serve as an excuse for lack of interest, application or good-will.

A Task Societies Should Welcome

The Catholics of our country are at last bestirring themselves in the interest of the Negroes. Pope Leo XIII had pointed out to them the duty of laboring for the conversion of the Indians and Negroes thirty years ago. The great Pope says in the Encyclical Letter on Catholicity in the United States, dated January 6, 1895:

"We cannot pass over in silence those whose long-continued unhappy lot implores and demands succor from men of apostolic zeal; we refer to the Indians and Negroes who are to be found within the confines of America, the greatest portion of whom have not yet dispelled the darkness of superstition. How wide a field for cultivation! How great a multitude of human beings to be made partakers of the blessings derived through Jesus Christ!"

To the problems mentioned by Leo XIII a third one has been added during recent years through the coming of large numbers of Mexicans to our country, some of whom have penetrated quite far north. Thus recently a request for good Spanish reading matter came to the Bureau from Iowa, the Franciscan Father serving the spiritual needs of the Mexicans settled in that city having discovered that outside of a few prayerbooks they had no Catholic reading matter whatsoever, while well supplied with literature of a doubtful kind. Having thanked us for what had been sent him, the good Father added:

"I am sure that these poor Mexicans are among the least of Christ's brethren. What is done for them is certainly done for Christ Himself according to His own word."

And of such there are at present many hundred thousand in our country. They constitute a problem no less on the border in Texas than in St. Louis or some railroad center in northern Illinois. The Bureau is doing what it can with its limited means to assist those who are laboring among these people. Thus the Ursuline Sisters, writing from Laredo, Texas, say in a communication of recent date:

"The monthly supply of magazines and the box containing the thirty-one Spanish books reached us a few days ago and we thank you most sincerely for your kindness in sending them.

"The Spanish books will be real treasures to our poor Mexican children and we know our Dear Lord will reward your great charity to them."

The Spanish books referred to were gifts from the Herder Book Company of St. Louis, as were the almanacs which the Sisters acknowledged in another letter, as follows:

"The reading, etc., is certainly very good and interesting and we, too, have enjoyed the many little stories in them. Our pupils will be grateful for these lovely books and we are sure they will profit by the spiritual and other stories."

We mention these things not merely for the purpose of demonstrating the direction of our activities, but rather in the hope to stimulate similar action in others. There is always the possibility of salvaging articles more or less shopworn or unsalable for this or that reason. With

some effort on the part of individuals and societies they may be obtained and put to good use by sending them to the missionaries either in our country or foreign parts. It would be unreasonable, however, to consider it possible to meet all needs in such a manner. Therefore, each society should make it its duty to provide funds for some such purpose as those mentioned above. In fact, we advise the "adoption" of a missionary bishop or some mission to which a group of our men and women will devote their gifts.

One Way Out of a Dilemma.

That so many men hold membership in more than one society affiliated with one or the other of our State Leagues militates against raising the dues to anything like a sum adequate to support a Staatsverband properly, and then again against their prompt payment. Both the individual members and the societies complain of the injustice of being forced to pay one and the same tax two and three times over. Whatever one may think of the objection, considering the fact that the per capita exacted by our State Leagues is usually an insignificant one, the officers of both the minor and major organizations must reckon with the antagonism aroused by the circumstances referred to.

Since the Catholic Union of Missouri raised its dues to fifty cents a year ago, this question became a burning one in a certain St. Louis parish. In this instance it is a matter of three societies, and the majority of the members of one society belong to the other two. For that reason many of the men thought that two of the societies should cancel their affiliation with the Catholic Union, insisting, on the other hand, that the Men's Sodality, to which all of them belong, should continue its membership. Serious reasons against this solution of the problem were brought forward; in consequence a plan was formulated which, in the present instance at least, may prove to be a happy way out of a dilemma that has plagued the three societies in question for a number of years.

They are not to discontinue their affiliation with the Catholic Union of Missouri, while, on the other hand, the reverend pastor of the parish will arrange for a church collection each year, intended for the payment of the annual dues of all members of the three societies. If the sum realized falls below the required amount, the deficit is to be prorated to the three societies, thus recognizing their responsibility towards the State League.

This plan has not yet been tried out. In the parish in question, however, the conditions seem to promise a successful operation.

Petra Hall of St. Elizabeth Settlement.

The commodious two-story rear building on St. Elizabeth Settlement property, having been remodeled to meet the growing needs of the Settlement and Day Nursery, has been named "Petra

Hall." It is a fine structure with two good-sized rooms downstairs and an auditorium on the second floor, and serves not only the purposes of the Nursery and Settlement children, but also those of the Missions Committee of the Cath. Women's Union and for occasional gatherings of the Ladies of Laclede and other groups co-operating with the institution.

The name "Petra Hall" was selected in memory of the late Mother Petra, Provincial of the St. Louis province of the Notre Dame Sisters, who was from the beginning of the Settlement and Day Nursery a warm friend of the institution. She generously granted permission for the Sisters to serve there, selected the religious herself, and allowed them to function even if the Bureau could not compensate them. From what we learn, she made no secret of her interest in the institution to others, particularly to other members of the Congregation de Notre Dame of other provinces. Fortunately for the Central Verein and the Bureau, the present Provincial, Mother M. Jolendis, is also kindly disposed toward the undertaking.

Petra Hall is not only in daily use by the Sisters and the children, but has been the scene of meetings and small celebrations by co-operating societies. Thus the Cath. Women's Union held a housewarming there on April 16, followed by another on April 21, arranged by the Ladies of Laclede, and a third on April 26, sponsored by the members of the Third Order of St. Francis, of St. Margaret's parish. Besides, the Ladies of Laclede had the breakfast following their Easter Communion there on May 3.

The hall is a modest memorial to Mother Petra. The name should at all times remind the members of the C. V. of the debt of gratitude they owe the deceased religious and the congregation of which she was a distinguished member.

Rev. Fr. Hudson, 50 Years Editor of "Ave Maria."

Rev. Fr. D. J. Hudson, C.S.C., editor of *The Ave Maria*, recently concluded a half century spent in the cause of that excellent weekly, which deserves the title of the Catholic family magazine *par excellence*. While all around us we see shattered ideals, Fr. Hudson has steered his craft along the course illuminated by the beacon lights of eternal justice, charity and beauty. We do not remember having read, in the course of more than two decades, even one sentence in *The Ave Maria* offending against Clement Brentano's injunction: "Es soll kein Kind betrüben!" And this feat has been accomplished in spite of the fact that the editor treats of all important questions and phases of the present day in a most candid manner. Fr. Hudson has deserved especially well of the people of our blood, since he was one of the few Catholic editors of our country who would not permit himself to be affected by the psychosis engendered by propaganda during the great war.

Those who know something of the history of the Know-Nothing days may be interested in learn-

ing that an uncle of Fr. Hudson was implicated in the outrage perpetrated on the Jesuit Father Bapst, whom a mob forced to ride on a fence rail in Ellsworth, Me., during those exciting days in the fifties.

Central Bureau Endowment Fund

The Endowment Fund for the Central Bureau was increased by \$1474.59 during the month of May. The principal contributors were societies affiliated with the Cath. Central Verein of Wisconsin, who are responsible for \$614.00, and societies and parishes in Illinois, who are credited with \$464.34. Missouri has \$185.00 recorded in its favor, while \$106.25 have come to the fund from Indiana. The other receipts were: From Oklahoma, \$17.50; New York, \$5.00; North Dakota, \$5.00; South Dakota, \$3.00; Ohio, \$2.00; the Cath. Women's Union, at large, \$8.00; Lenten Offerings, \$25.00; collection through Cath. Press, \$39.50. The total of the Lenten offerings is \$666.11, while that of the contributions from readers of German Catholic papers thus far is \$328.50.

* * *

Mr. Frank J. Dockendorff, Secretary of the Catholic Central Verein of Wisconsin, recently issued a statement of the monies contributed by societies and individuals in the state named to the fund and a list of the contributors; this was accompanied by a list of the delinquent societies. In the letter issued at the same time Mr. Dockendorff declares that he has been hesitating a long time before publishing the list, but that now he feels compelled by "justice to those who do their duty" to present the condition as it is. Unquestionably, the societies and individuals in Wisconsin will make an extra effort to at least approach, if not attain their quota within the next few weeks, as the biennial convention of the State league will be held in Madison in July.

* * *

A Wisconsin priest, who, we are sure, would not wish us to divulge his name, recently sent the fund \$25.00 as a personal donation. He speaks of a mite, while assuring us that it is given cheerfully, "doubly cheerfully in this instance, for I cannot think of any nobler cause to contribute to than in defence and promotion of the rights of God and the rights of His Kingdom, the Church."

* * *

The Rev. Andrew Bauer, O. S. B., pastor at Mariahill, Ind., is one of the priests who arranged for a Lenten Collection for the fund. His letter to the Bureau reads:

"Enclosed please find check for \$34.00 'Fastenalmosen,' which I collected for the great cause of our holy Religion. I wish I were able to send more, but my congregation consists of farmers and ready cash is scarce."

* * *

A contribution of \$250.00 was received from V. Rev. Louis W. Lammert, pastor of St. Anthony's parish in Effingham, Ill. As Father

Lammert writes, the societies and the entire parish have contributed towards the sum.

A Military Benevolent Society, Organized 75 Years Ago.

On Sunday, May 24, the Unabhaengige Jaeger-Kompagnie of the parish of the Most Holy Redeemer on Third street in New York City celebrated its Diamond Jubilee. In a press report dealing with sundry matters concerning the New York City Branch of the C. V., the secretary, Mr. L. Heuser, says regarding this society:

"Independent Jaeger Co. (originally Independent Rifle Co.) will celebrate its 75th anniversary on May 24. This society has a glorious and historical past. In its inception it was called upon to do guard duty over church property at a time when police protection did not suffice, in the days of the Know Nothings, forerunners of our present day Ku Klux Klan. For many years a Military Benevolent Society, it is hoped that it may continue so for many years to come, but that the day may never come when it will be necessary privately to guard church property."

This and other societies are proofs of the resourcefulness and adaptability of our German Catholic predecessors, who recognized their problems and, with remarkable energy, set themselves to the task of meeting them. Benevolent societies, orphan societies, school societies, literary societies originated in those days as needs developed.

The Month of May at St. Elizabeth Settlement

At the close of the month of May there were 56 families under the care of St. Elizabeth Settlement and Day Nursery, these families numbering 95 children. At the close of April the number of families was the same, 56, with 88 children. Unquestionably there are numerous major institutions, maintained at far greater expense than ours, that serve a considerably smaller number of persons. Besides, these numbers do not include the mothers and infants with whom the Social Visitor comes into contact in the work conducted in connection with the Maternity Ward of the City Hospital.

The average attendance at Settlement and Day Nursery during the month was 73; the closed cases numbered 9, with 13 children; the new cases 9, with 20 children; 813 lunches were served Nursery children, while the lunches provided school children, who have no one at home to cook for them, totaled 714. Of the total of 1527 lunches furnished, no charge was made in 281 cases.

Visits to the dental clinic have been discontinued, since this institution has been closed for the summer months. One child was given emergency treatment by a physician in the neighborhood. Two are receiving hospital care, one at the Isolation Hospital, the other at St. Mary's Hospital. At the latter institution one adult was treated also. One of the Settlement children is receiving treatment regularly at the "Habit Clinic," maintained by the City Hospital. One family is receiving aid from the St. Vincent de Paul Society. Employment was secured for 9 persons. The Social Worker's report lists 17 visits to and in the interest of Maternity Ward patients and 14 in behalf of Settlement

ment families, besides 5 to the Central Bureau.

Twenty-two maternity cases were handled. An unmarried mother, one of the above number, in need of convalescent care after discharge from the hospital, was placed in a boarding home, the board of the mother and infant being paid by the Catholic Women's Union, Branch Missouri, which regularly supports the Bureau in these charities.

Arrangements were made for two marriages and one baptism. Partly worn garments were contributed by ladies in SS. Peter and Paul, St. Margaret's, Holy Ghost and St. Francis de Sales parishes. The Ladies of Laclede contributed sixty new garments for infants born in the City Hospital, whose mothers were financially unable to provide proper clothing for the babes.

A group of little ones from the Day Nursery took part in the program of the Conference of Cath. Charities in the Odeon, St. Louis, on May 10. Members of the Third Order of St. Francis of St. Margaret's parish earned our renewed gratitude by disposing of a large number of the tickets of admission to that occasion, allotted to the Settlement.

Handicapped

A well-written article, "A New Jesuit Saint, Peter Canisius," was printed in the *Catholic Columbian*, issue of May 15th. Towards the end, the author admits: "In a history of Blessed Peter Canisius, written by Rev. Francis S. Betten, S. J., we have found most of the foregoing truths about this great, good man."

The readers of *Central Blatt and Social Justice* will remember that Father Betten's excellent brochure on Peter Canisius was published by the Central Bureau. Unfortunately, we have been able to print but a very few brochures during the past two or three years, because of lack of capital. We have a number of manuscripts on hand and in more than one case have been forced to disappoint their authors by protracting the printing of the efforts of their labors, due to the fact that our people do not seem to realize just why such an institution as the Central Bureau should be assisted financially.

A Remarkable Public Endorsement of "Central Blatt and Social Justice"

An endorsement, weighty in content and important because of the position and personality of the speaker and the significance of the occasion, was given *Central Blatt and Social Justice* on the opening day of the convention of St. Joseph State League of Indiana. On Sunday afternoon, May 17, as the exceedingly well-attended open-air mass meeting was drawing to a close, the chairman called on the Rt. Rev. Monsignore F. X. Unterreitmeier, of Evansville, for a few remarks. The latter responded by advocating the cause of our monthly, thus:

"Rather than burden you with a long speech, I shall say but one thing. I wish most emphatically to recommend to all of you this excellent magazine, a copy of which I

hold in my hand, *Central Blatt and Social Justice*. You have heard many things this afternoon about the needs of our times and the problems confronting us. And the speakers have told you that we are in need of knowledge of the Catholic principles which must be applied to the needs and problems, and regarding the methods we must make use of.

"Now *Social Justice* gives you these Catholic principles and methods. Always orthodox, thoroughly Catholic (I know from long continued and careful study), this publication is also easily understood. And it is not one-sided; it gives us the important things we should know concerning social and economic, and also concerning religious conditions and principles. Anyone who is willing to apply himself at all can understand all it contains. I should be very happy if all of you, and in fact all our fellow Catholics, interested even in a small degree in the problems affecting human society and the state, would subscribe for and read this magazine; yes, read the articles and read them again, so that the full benefit will be gained from them . . ."

Surely such an admonition, given a large gathering of men and women, many of whom are not affiliated with the C. V., should be ample inducement for at least the officers and members of our societies to do what Msgr. Unterreitmeier urges.

With the C. V. and the State League Convention Dates

Central Verein, including the Cath. Women's Union of the U. S. and the Gonzaga Union: Cleveland, August 23 to 26.

Cath. Union of Ohio and Cath. Women's Union: Cleveland, August 21-22.

Staatsverband of North Dakota: Harvey, June 16-17.

Staatsverband Oregon: Jordan, June 20 and 21.

Staatsverband Connecticut: Bridgeport, June 27-28.

Cath. Central Verein of Wisconsin, with Cath. Women's Union and Gonzaga Union: Madison, July 12-14.

Staatsverband Texas: Westphalia, July 28-30.

Staatsverband Pennsylvania, with Cath. Women's Union: Reading, August 9-11.

State League of New York, with Cath. Women's Union: Brooklyn, September 5-8.

Committee in Cleveland Preparing for C. V. Convention.

For some time past the convention committee in Cleveland has been meeting regularly, planning and preparing for the convention of the C. V., the Cath. Women's Union and the Gonzaga Union of Young Men. Their task also includes the making of preparations for the convention of the State League of Ohio and the Cath. Women's Union of that state, to be held on August 21 and 22, preliminary to the national convention, which will meet there August 23 to 26.

In addition to the call to the convention of the State League, issued by the President and Secretary, Mr. F. J. Uhrich, of Ottoville, and Jos. Kaelin, of Columbus, an invitation has been sent out by the President and the Secretary of the local committee, Mr. Stephen A. Junglas, and Mr. Herman J. Fox. The invitations to the national organizations are to be sent out soon. The committee has selected Hotel Cleveland as headquarters.

Indiana State League Opens Train of Conventions

The first State League convention held this year, that of St. Joseph State League of Indiana, met on day 17 to 19 at Ferdinand, Dubois County. While the attendance on the part of the delegates was not as large as it has been at previous conventions, those who were present and the local men and women displayed a keen interest in the proceedings. The Sunday features and the church functions throughout were attended by truly large numbers of people, and during the business sessions sincere interest was apparent at all times. The Cath. Women's Union met jointly with the Staatsverband.

A strong appeal for the Lay Apostolate was made by the Rev. Eberhard Olinger, O. S. B., of St. Meinrad, the nearby abbey, in his sermon during the solemn high mass on Sunday, celebrated by Rt. Rev. F. X. Unterreitmeier, of Evansville. Other church functions that appealed strongly to delegates and visitors alike were the May Devotions in the evening and the solemn Rogation Day processions on Monday and Tuesday mornings, wending their way past the school and church, through the extensive cemetery and up through a long, stately aisle of firs to the shrine of the Sorrowful Mother which crowns a hill, overlooking the town and even the nether hill on which the parish church rests. The mass meeting on Sunday afternoon, at which approximately a thousand men and women attended, was the occasion for an opening address by the Rev. Odilo Witt, O. S. B., pastor of the parish, who extended a welcome to all and expressed his wishes for a successful convention; an address by Mr. Aug. F. Brockland, Assoc. Director of the Central Bureau of the C. V., on "Conditions That Call for Catholic Action"; another by the Rev. Albert Mayer, of St. Louis, Spiritual Director of the Cath. Women's Union of the U. S., in German on "The Need for Organized Catholic Action." Rt. Rev. Msgr. Unterreitmeier, one of the Spiritual Directors of the State League, urged the study of *Central Blatt and Social Justice* upon those present, whereupon Mr. Otto Kreuzberger, of Evansville, and Mr. Henry Seyfried, of Indianapolis, Vice-President of the C. V., spoke briefly in behalf of the State League and the C. V. movement. Mr. E. L. Dietz, President of the League, presided.

Following the May Devotions in the evening, the convention was formally opened by the President, Mr. Dietz, who presented his report, relating the activities of the year including organization and legislative work. While the meeting on Monday morning was devoted to routine and ordinary committee reports, the afternoon offered occasion for Mr. Brockland to report on the year's work of the Central Bureau, and for Mr. Seyfried to address the delegates on the Staatsverband and the Central Bureau Endowment Fund. In the evening, the choir from St. Meinrad's Abbey rendered a program of religious and secular selections. Madison was selected as convention city for 1926. The officers elected on Tuesday are: Edw. L. Dietz, Indianapolis, President; Joseph Krumm, Madison, and Ferdinand Demuth, Ferdinand, Vice-Presidents; Frederick Rupp, Evansville, Secretary; Anthony Stolle, Richmond, Treasurer; Rt. Rev. F. X. Unterreitmeier, Evansville, and Mr. Joseph A. Sondernmann, Ferdinand, delegates to the Central Verein convention at Cleveland. The convention conveyed its congratulations to the Rt. Rev. Msgr. J. Noll, of Huntington, who has been elected Bishop of Fort Wayne, and to Rt. Rev. Jos. Chartrand, Bishop of Indianapolis, elevated to the archiepiscopal see of Cincinnati. The resolutions adopted by the convention read: of: Catholic Press; Social Reform; Schools; Legislation.

Freeport Convention of the Cath. Union of Illinois.

For the third time in its history the Cath. Union of Illinois has held its annual convention in St. Joseph's parish, Freeport, the venerable and energetic pastor of which, Rt. Rev. Msgr. Clemens Kalvelage, on each of these occasions welcomed the delegates. Thanks to his cordial interest in our movement, seconded by that of the local committee, the delegates and visitors were well cared for during the days of May 24 to 26, and conditions created, under which the convention could not fail to operate with real interest and promise for the future. The annual convention of the Cath. Women's Union met at the same time, while a conference of representatives of the Gonzaga Union of Young Men was held also.

The Sunday program was of a character that needs must have aroused zeal and readiness for action. Not only was the reception in the opening session on Sunday morning cordial, not only were the church services inspiring, but the earnest appeal for Catholic lay action pronounced by His Lordship, the Bishop of Rockford, the Rt. Rev. Peter J. Muldoon, stressing the importance of the C. V. and the Central Bureau, and the well argued call to intelligent Catholic Action by the Rev. Leo Kalmer, O. F. M., of Joliet, in his sermon, strongly and convincingly set before the delegates the high purposes and the practical character of their own program, which is that of the Central Verein. Then, while the afternoon was devoted to an automobile ride and a visit to the Catholic orphanage, aside from the committee sessions, so that the visitors were impressed with the hospitality of their hosts, the evening mass meeting again struck a high, elevating note, calling for intelligent interest in our problems and our work. With the Rev. Charles Rodemeyer O. S. B., of Chicago, presiding (in the absence of the Commissarius, Rev. J. H. Bruns, of Carlyle, who was detained by illness), the Rev. A. J. Muench, of St. Francis Seminary, St. Francis, Wis., held up to a large audience Catholic Ideals in American Life, whereupon Mr. Aug. F. Brockland, Associate Director of the Central Bureau of the C. V., spoke on the danger of anti-clericalism, as a result of the glorification of man, as fostered by the newer Humanism. Pleasing renditions of vocal and instrumental numbers by the parish choir and a local orchestra rounded out the program of the evening nicely. The meeting took place in the Germania theatre, a moving picture house of goodly capacity.

The deliberations on Monday unquestionably bore the marks of the inspiration offered by all these events. Following the solemn high mass (celebrated by Rev. Isidore Fosselmann, O. F. M., of Quincy) and the routine of formal opening of the convention, the reading of the President's message and the reports of the District Leagues engrossed the attention of the delegates, while the Cath. Women's Union had gone into separate session. Mr. Peter Weiland reported for the Aurora District; Mr. Nic. Kluetsch for that of Chicago; Mr. J. B. Sauer for the Peoria organization; Mr. Jos. Schwener for the Central Illinois District; Mr. Ben Olliges for the Clinton County League; Mr. Chr. Freiburg for Quincy. As on Sunday and Tuesday, the noon meal was taken in common in the parish hall building. During the afternoon session the endeavors of the Kolping Society of America were placed before the delegates by the Praeses, Rev. H. J. Weber, Chicago, and others, whereupon the report of the Legislative Committee called for their interest. While this committee has closely observed developments concerning a large number of bills, it paid particular attention to the proposed Child Labor amendment, which so far has failed of ratification in the Illinois legislature. The

meeting further approved the Resolutions submitted by the committee assigned to draft them; they treat of: The Holy Father; Catholic Missions; Education; Law and Order; Bible Reading in the Schools; the Central Bureau of the C. V.; Our Organization. Genuine interest was evidenced in the report of Mr. Aug. F. Brockland, on the activities of the Central Bureau; his remarks, closing with an appeal for support for the Bureau and the early consummation of the collection of the Central Bureau Endowment Fund, were seconded by Mr. M. F. Girten, of Chicago, who amplified Mr. Brockland's remarks on the Bureau's work with facts drawn from personal observation and experience. President Nic. Kluetsch likewise pleaded for more energetic action in behalf of the Fund.

Monday evening a large number of the delegates participated in the mass meeting, held under the auspices of the Catholic Women's Union and the Young Men's Gonzaga Union. The Rev. Dr. Muench, of St. Francis, treated of tasks for Catholic Women, and Mr. Fred Gilson, Recording Secretary of the State League, of the Young Men's Movement. The Rev. Albert Mayer, of St. Louis, Spiritual Director of the Catholic Women's Union of the United States, who had come to encourage the delegates to the state convention of the Women's Union, spoke on the national movement and opportunities for service.

Rev. Mayer celebrated the solemn Requiem mass on Tuesday for the deceased members of the affiliated organizations, and, after the opening of the business session, addressed the delegates on the Central Bureau Endowment Fund. These are some of the recommendations adopted by the convention: To change the name of the organization to Catholic Central Verein of America, Branch Illinois; to recognize past executive officers as honorary officers and to empower them to serve in the Executive Committee; to promote, if possible, the development of the Gonzaga Union, or, if not possible to do so, to bring the younger men directly into the State League; to urge the District Leagues to raise moneys for organization and development purposes in addition to the per capita dues to the State organization. Decatur was selected as next year's meeting place.

The officers elected for the ensuing year are: Nic. Kluetsch, Chicago, President; Peter Trost, Peru, and Chas. H. Straub, Freeport, Vice-Presidents; Geo. J. Stoecker, Chicago, Corresponding and Financial Secretary; Fred A. Gilson, Chicago, Recording Secretary; Aug. Selzer, Edwardsville, Treasurer; Jodocus Melzer, Peoria, Christ Freiburg, Quincy, M. J. Schweisthal, Aurora, Wm. Hahner, Freeport, Leo Gies, Chicago, Chas. Eck, Springfield, Members of the Executive Committee. Delegates to the Central Verein Convention, Cleveland: From the Archdiocese of Chicago: M. F. Girten, Wm. Rauen, Julius Brieske, Leo Karowski, G. Schodrof, Maurus Zeller, Fred A. Gilson, Carl Meier, Sr., John A. Mayer, Ant. E. Hagemann, Theo. Nebel, Frank A. Werhand, Peter J. Barth, John Horsch, John Toussaint, M. Neven; from the Diocese of Springfield: Christ Freiburg, Aug. Selzer, Bernard Marty, Chas. Hodalski, Rev. L. Hufker; from the Diocese of Peoria: Peter Trost, Jodocus Melzer, A. Feldmann; from the Diocese of Rockford: Wm. Hahner, Nic. Eipers.

Resolutions Adopted by Conventions of State Leagues.

From the resolutions adopted by conventions of the State Leagues held so far this year, we select the following for special mention:

RESOLUTIONS OF CONVENTION OF INDIANA STATE LEAGUE.

Social Reform.

The many and deplorable evils afflicting humanity today have aroused comment from Catholics and non-Catholics as well. The growth of these evils of recent years has

been so extensive and widespread that today the country tolerates them. Hideous as evil is, countenanced, it becomes commonplace and the voice of conscience becomes stilled.

Marriage, a great sacrament, as St. Paul designates it, is entered into with passion inflamed or on the spur of the moment, or from ignoble motives, without thought of God or religion or of the obligation of its holy state. To such unions there is only one sequel, "the divorce mill," with its grist of shattered lives, orphaned children, hatred and shame. Mixed marriage, the bane of Catholic life, has increased numerically so that Catholic marriages are apt to become the exception and not the rule, particularly in our cities.

Immodest attire is the fashion of the day, although condemned repeatedly by Popes and prelates.

Unnatural birth control, the mortal sin of the twentieth century, is publicly and brazenly advocated by press and speech and is encroaching on Catholic life under various insidious guises.

Drama!—both the legitimate stage and modern movie "the Church of today," portray obscene and salacious scenes without the least apology.

Newspapers have become purveyors of filth and crime.

Magazines:—our so-called literary productions; the modern educational standards are so blatantly shameless and depraved, that the public authorities in numerous states have followed the heretofore criticized Catholic practice of condemnation.

* * *

Schools.

The right of the child to receive an education both of the mind and heart imposes on us a strict moral obligation. An education that quickens the intelligence and enriches the mind with knowledge, but fails to develop the will and direct it to the practice of virtue, makes indeed scholars, but it cannot guarantee to produce good men. Therefore it behooves us to see to it that our God-given rights pertaining to education are not curtailed and the performance of our duty towards education is not interfered with.

We recommend that our Schools be maintained on the highest plane possible, conforming with the present trend of education, so that our children may not be discriminated against when entering schools of higher education.

Moral and religious training is most effective when united with instruction in other branches of knowledge. Our parochial schools furnish us with all of the requisites for a complete education; hence we are morally obligated to have our children attend our parochial schools to the end that self-perfection and sound social welfare may be attained.

FROM THE RANKS OF THE C. W. U.

A communication, addressed to the affiliated societies by the President of the Catholic Women's Union, U. S. A., Mrs. S. C. Wavering, called on the members to give their attention to the preparations necessary for a successful convention of the national organization. The meeting will be held as a part of the general convention of the Central Verein in Cleveland, beginning August 23. One of the special features of the C. W. U. convention will be a mass meeting on Tuesday evening, Aug. 25. Mrs. Wavering asks that at the State conventions of the Union plan be prepared for the national gathering and delegates selected.

* * *

The National Spiritual Director of the Union, Rev. Father A. Mayer, St. Louis, has so far this year made it possible to attend the convention of the State Leagues and State Branches of the C. W. U. of Indiana, at Ferdinand; of Illinois, at Freeport, and of Missouri, at Cape Girardeau.

The convention of the Cath. Women's Union of Indiana, held on May 17 to 19 at Ferdinand, served to lend encouragement to officers and members and to awaken new hope for the future. The leaders having suffered perhaps more than a normal share of disappointments during the past year, this development was particularly valuable.

The presence of the Spiritual Director of the National W. U., Rev. Albert Mayer, St. Louis, and of the Spiritual Director of the State branch, Rev. Florian Briede, O. F. M., Lafayette, and the encouragement and guidance they gave, were of great value to the movement. Mrs. Anna Kunkel, of Lafayette, President, treated in an able message the personal and collective duties of the members of the State branch, and outlined organization work for the year. The meeting voted to select Our Lady of Good Counsel as patroness of the organization, in conformity with the wish of the Holy Father; hitherto St. Rita had been patroness of the State branch.

Some of the societies reported having engaged in work in support of missions and other charities during the year. The officers elected are: Mrs. Anna Kunkel, Lafayette, President; Mrs. S. J. Cole, Lafayette, and Mrs. Martha Downing, Richmond, Vice-Presidents; Miss Rose Bauer, South Bend, Recording Secretary; Miss Helen Sulzer, Fort Wayne, Financial Secretary; Miss Hildegard Goller, South Bend, Treasurer.

Miscellany

For lack of space we are obliged to leave sundry reports, particularly those of the District Leagues, for a later issue. The season in which the number of the State Leagues hold their General Conventions has set in, and due notice must be given their deliberations. These reports are presented largely as a matter of record, but also with a view to keep alive the sense of solidarity between the Leagues and to foster and encourage action. The season has been opened auspiciously; may it produce good fruits.

The Benedictine Father Joseph Kreuter, of St. Bernard's parish at Minneapolis, Minn., has been put in charge of the American branch of the Catholic Union, an international organization founded for the purpose of reunifying the schismatic churches of the East with Rome.

Father Kreuter has already gone to New York to take charge of the work. A friend of the C. V., he hopes for active co-operation on the part of our members.

The Bureau, from December, 1924, until May 15 of the current year, solicited 349 motherhouses of religious congregations and orders throughout the country, and 613 priests in Missouri, Illinois and Pennsylvania for subscriptions for the *Bulletin* of the Cath. Women's Union. Sixteen subscriptions from sisters and 44 from priests were obtained during that period.

It would seem feasible to gain subscribers among these groups and others everywhere if our members were willing to resort to personal efforts. Besides priests and sisters, lay men and women should be approached and can be approached successfully. The same tactics can be pursued in the case of *Central Blatt and Social Justice*. A few willing workers in the larger communities and one in each smaller community could accomplish much in this regard.

A very creditable "Peter's Pence and Jubilee Offering," \$1,265.62, was tendered to the Holy Father by representatives of the Knights of St. George, who left New York on Holy Saturday on a pilgrimage to Rome. The chief representatives of the order among the pilgrims were Mr. P. Jos. Hess, Supreme Secretary, and Past State Deputy John L. Walter.

A remarkable feature of the donation is that it is made up of no less than 152 items, coming from as many branches and individuals, the sums ranging from \$1.00 to \$25.00, with one exception, an item of \$50.00. Thus a neat sum was raised without hardship to anyone.

Among the appointments recently filled by Mr. Chas. Korz, President of the C. V., is the one on May 17 at Baltimore, where he addressed a gathering of approximately 150 men and women, convened under the auspices of the Cath. Central Verein of Maryland. Mr. Korz spoke on the Central Bureau and its achievements and the duty of our membership toward it.

Mr. Korz also addressed the meeting at the celebration of the Diamond Jubilee of the Jaeger Kompagnie of the parish of the Most Holy Redeemer in New York, on May 24. Thence he went to Boston on matters concerning the C. V., and he will also attend the 38th General Convention of the State League of Connecticut, set for June 28 and 29, at Bridgeport.

In a 64-page booklet, neatly gotten up, the Catholic State League of New York recently published the proceedings of its twenty-seventh convention and of the fifth annual convention of the Cath. Women's Union of New York, held at Schenectady last September. The major portion of the report is in the English language, a concise German summary concluding the record.

In addition to the reports mentioned, the resolutions, the list of officers and committees, there is a "list of individual members," evidencing an interesting and valuable development in the league. Albany, Brooklyn, Buffalo, Kingston, New York, Rochester, Syracuse, Schenectady are listed with the names of individual members in these places, Brooklyn and New York each showing three and a half columns of names in small type. Among the committees listed are those that have been entrusted with Central Bureau Extension, Charitable and Financial Appeals, Retreats and Study Courses, Pilgrimage to Rome, and the Planning for Associate Membership.

A Little Known Achievement of Our Forebears.

(Concluded from page 92.)

ter will prove both German priests and laymen to have realized the necessity of upholding their own press so that each new stream of immigrants might be tutored by Catholic papers, published in their native tongue and able to warn them well against the dangers that beset them on every side; from freethinkers, socialists and communists, the members of the Harugari, and other secret societies with an exclusively German membership. In fact, the combat for the soul of a migrating people conducted by a generation of German priests and the laymen who so faithfully assisted them should receive more consideration than it has heretofore. K.

Aus dem C. V. und der C. St.

Rt. Rev. G. W. Geer, Prot. Ap., Dubuque, Ia.

B. Rev. Dr. Jos. Dah, Columbus, O.

Chas. Korz, Butler, N. J.

Rev. Theo. Sammeke, Reading, Pa.

Rev. Wm. Engelen, S. J., Toledo, O.

Rev. A. J. Münch, St. Francis, Wis.

Joseph Matt, St. Paul, Minn.

J. D. Juenemann, St. Paul, Minn.

G. B. Dielmann, San Antonio, Tex.

J. P. Kentel, St. Louis, Mo., Leiter der C.-St.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen u. s. w., für die Central-Stelle oder das Central-Blatt and Social Justice richte man an

Central-Stelle des Central Vereins

3835 Westminster Pl., St. Louis, Mo.

In einer Gesellschaft, in der alles schwankt, muß der erste Denker zwei Säulen aufstellen, die wahrhaftig heilig sind und die wirklich und allein stützen: Gott und die sittliche Pflicht.

Michelet.

Ein Mahnwort an den C. V. aus dem Jahre 1873.

Die hohen Aufgaben, die der C. V. verfolgen soll, haben in der Vergangenheit nicht nur die Aufmerksamkeit jener in Anspruch genommen, die als Mitglieder oder gar als Beamte sich an seiner Entwicklung betheiligt und seine Interessen wahrgenommen haben. Man kann in den Protokollen der Versammlungen früherer Jahre manches lesen, das von diesen Aufgaben handelt, wie sie diesem oder jenem Bischof erschienen, selbst wenn er dem C. V. nicht gerade nahestand. Ausführungen eines Bischofs Spalding, auf der Generalversammlung in Indianapolis i. J. 1878 gethan, verdienen, heute wieder den Männern und Frauen im C. V. vorgehalten zu werden. So auch einzelne Aeußerungen des hochw. Caspar H. Vorgeß, Bischof von Detroit, aus der von ihm am Pfingstmontag, den 2. Juni, 1873, bei der Eröffnung der 18. Generalversammlung des C. V. in Detroit gehaltenen Rede. Bischof Vorgeß empfahl bei jener Gelegenheit engsten Anschluß an die Kirche; ferner, daß sich der C. V. sowohl als auch die einzelnen ihm angeschlossenen Vereine als Ehrengarde der Kirche betrachten und als solche die Ehre der Kirche vertheidigen sollten. Diesen Gedanken weiter ausführend erklärte der Bischof:

„Nicht bloß gegen Unglauben und Laster sollen die Männer in diesen Vereinen ihren Schild erheben und ihr Schwert schwingen, sondern auch alle Rechte der katholischen Kirche im öffentlichen Leben wie ein heiliges Palladium schützen. Es liegt mir die Absicht fern, in diesen Worten an die katholischen Vereine die Aufforderung zu richten, sich in politische Gängel zu mischen; aber ein anderes ist es, sich in den Strudel des Parteigetriebes stürzen, und ein anderes, träge die Hände in den Schoß legen und nach einem alten deutschen Sprichworte: „Gottes Wasser über Gottes Land laufen lassen.“ Wir sind nicht bloß Kinder der Kirche, dieses geistigen Reiches Gottes auf Erden, wir sind auch Bürger, Mitglieder eines Staates, einer Institution, welche gleichfalls auf göttlicher Anordnung fußt. Als Bürger haben wir treu unsere Pflichten zu erfüllen, aber auch gewissenhaft unsere Rechte zu wahren. Wir sollen unseren Arm und unseren Kopf der Sache der Gerechtigkeit in staat-

licher Hinsicht leihen, damit die von Gott gewollte Ordnung nicht in Trümmer sinke. . . .

Bischof Vorgeß erkannte auch, daß die Schulung der Mitglieder eine wichtige Aufgabe des C. V. sei, wie er denn auch die Verpflichtung hervorhebt, für einen intelligenten, leistungsfähigen Nachwuchs zu sorgen. Auch heute noch muß der C. V. dasselbe hohe Ziel im Auge haben, das ihm damals jener Bischof in den Schlußworten seiner Rede vorstellte:

„Lassen Sie sich auch angelegen sein, in katholischen Kreisen zur Förderung der Intelligenz so eifrig als möglich mitzuwirken, so daß aus unserer Mitte Männer hervorgehen, die nicht bloß im Herzen das Licht des Glaubens, sondern in der Hand auch die Waffe der Wissenschaft tragen, zur Vertheidigung und Wahrung unserer Rechte. Das sind die hohen Ziele, auf die ich Ihre Aufmerksamkeit hinlenke. Lassen Sie dieselben wohl ins Auge.“

Es sind dies hochbedeutende Weisungen. Sie deuten die Richtung an, in der sich der C. V. andauernd bethätigen muß. Aber nicht nur der Vertheidigung und Wahrung unsrer Rechte soll das Studium und die „Förderung der Intelligenz“ dienen, sondern auch der konstruktiven Bethätigung auf dem Gebiete der katholischen Aktion.

Das Flehen der Missionare klingt an taube Ohren.

Es ist alles beim alten! Das heißt in diesem Falle, die Briefe der Missionsbischofe und -Priester berichten von der Noth und dem Kummer jener, welche den Weinberg, in den sie gesandt wurden, nicht so, wie es geschehen könnte und sollte, zu bearbeiten vermögen, weil es ihnen an Mitteln gebricht. Sie müssen kostbare Gelegenheiten vorübergehen lassen, weil die Katholiken Amerikas, von der allgemeinen Genuß- und Verschwendungssucht ergriffen, sich taub stellen gegenüber den flehentlichen Bitten der Missionare, doch um Gotteswillen zu helfen.

Was dieser Kallsinn für den Missionar bedeutet, verräth eine Stelle aus einem Briefe des hochw. Bischofs Bonifatius Sauer, O. S. B., aus Seoul in Korea. In der Mandtschurei, die diesem Bischofe untersteht, herrscht Hungersnoth infolge von Mißernten. Von anderer Seite kommt Hilfe für die armen Leute, während der katholische Oberhirt nur wenig zu thun vermag. Er berichtet der C. St. darüber in einem Dankeschreiben folgendes:

„Erst vor kurzem war ein koreanischer heidnischer Zeitungsschreiber hier und fragte, ob denn die katholische Kirche allein gar nichts thue für die Nothleidenden im Kanto-Gebiete. Ich konnte ihm antworten, daß schon etwas geschehe, wenn auch unserer Armuth wegen nur in kleinem Maßstabe.“

Sein Plan sei, den Leuten, nach Maß seiner Kräfte, wenigstens das nöthige Staatsgetreide zu verschaffen, sonst wäre die Noth nächstes Jahr wieder ebenso groß. Getreide wäre jetzt genug dort, da chinesische Händler sehr viel Frucht von Harbin usw. eingeführt haben, die Leute seien jedoch unfähig, es zu kaufen, weil sie keinen Pfennig Geld haben. Vorschüsse aber gebe es nicht, und die chinesische Regierung thue nichts für die armen Leute, zumal es sich nicht um Chinesen, sondern um Koreaner handle.

Auch in S h a n t u n g sieht es böß aus. Schreibt doch der hochw. Bischof S e n n i n g h a u s, Apost. Vikar von Penchowju:

„Wenn Sie wüßten, wie hochwillkommen mir gerade Ihre Sendungen sind! Wir stehen hier in einer Noth, die immer drohender wird. Die Ernte ist schwer ge-
hrdet; die Preissteigerung ist geradezu beängstigend, und zu diese ständigen Wirren, welche das arme Land nicht zur Ruhe kommen lassen. Es lastet auf mir die schwere

„Bange fragen wir uns, ob wir die Mittel finden werden, die zur Ausführung dieser Aufgaben notwendig sind. Es wäre ja leichter zu warten, wenn nicht die Konkurrenz der verschiedenen protestantischen Sekten, die aus der Union von Süd-Afrika in den letzten Jahren hierher gekommen sind und große Mittel zur Verfügung haben, so viele Ge-



Der hochwst. Adalbert Schmucker, O. F. M., Titular-Bischof von Clearchia und Apostolischer Vikar von Nord-Shantung in China, mit den fünf neugeweihten, in seinem Schreiben erwähnten Priestern.

sorge, wie ich unser Missionswerk im Gange halten soll."

„Wie eine Hilfe vom Himmel" kam dem Bischof von Tsinanfu, dem hochwst. A. Schmucker, O. F. M., eine Gabe der C. St., weil er, wie er schreibt, nicht unbedeutende besondere Auslagen hatte, indem fünf neugeweihte chinesische Priester auszustatten waren. Andererseits klagt P. Jordanus M. Simon, ein deutscher Dominikaner, der schon Jahre lang in Sutschien thätig ist, über das Ausbleiben der amerikanischen Missionsgaben. Er bittet um Gaben und Restitipendien, deren seine Mission fast gar keine empfangt. Es heißt in dem Schreiben zum Schluß:

„Um der Liebe Christi willen gedenken Sie unser! Unseres Findelhauses mit fünfzig hungernden Chinesent Kindern; unserer Schulen mit ihren Bedürfnissen; unserer armen Missionare in den Außengemeinden, und so vieler anderer dringenden Ansprüche!"

Ähnlich lauten die Schreiben anderer Missionäre, und zwar nicht nur jener in China. Der hochwst. Joseph Goldhardt, O. M. S., Apost. Präsekt von Bindhoek in Südwestafrika, zählt in einem Briefe aus jüngster Zeit die Unternehmungen auf, die in seinem Missionsgebiete unbedingt in nächster Zeit in Angriff genommen werden sollen. Sofort stellt sich aber auch die Frage ein, ob das Ziel zu erreichen sein wird. Bischof Goldhardt schreibt:

fahren für die Ausbreitung unserer hl. katholischen Religion mit sich gebracht hätte. So sind wir in die Nothwendigkeit versetzt, unsere Kräfte bis auf's äußerste anzuspannen in der Hoffnung, daß der liebe Gott immer wieder edelmüthige Seelen erweckt, die seinen Missionären helfen, die Mittel zu beschaffen, die nothwendig sind, sein Reich immer mehr zu bereichern und auszubreiten."

Sehnüchlig blicken diese Missionare nach Amerika, und da sie deutschen Blutes sind, setzen sie ihre Hoffnung besonders auf den Central-Verein. Das steht in fast jedem Briefe; ja, ein Missionar schreibt geradezu:

„Ohne Ihre Hilfe bin ich zum Nichtsthun verurtheilt, wo doch die Aufgaben der neuen Zeit zum Arbeiten drängen."

Ehedem vermochten die deutschen Missionare sich auf ihre Heimathländer zu verlassen; nun ist aber weder Deutschland noch Oesterreich in der Lage zu helfen, und so sollten denn die deutschstämmigen Katholiken Amerikas die gnadenvolle Aufgabe übernehmen, die von Deutschen gegründeten und geleiteten Missionen zu unterstützen. Leider scheint man sich in weiten Kreisen unseres Volkes gar nicht darüber klar zu sein, welche große Verantwortung man auf sich ladet durch Vernachlässigung dieser Aufgabe. Welchen Eindruck dies auf die Missionare selbst macht, verräth eine Stelle aus dem Schreiben eines verdienten Glaubens-

boten, eines auch in unserem Lande persönlich bekannten Franziskaners, der schreibt:

„Auch ich sehe mich in der Hoffnung, thatkräftige Missionsunterstützung von den Katholiken Amerikas zu erhalten, sehr getäuscht. Es ist sonderbar in letzter Zeit! Allgemein spricht man von einem Missionsfrühling, aber wir Missionare müssen leider das Gegentheil konstatieren. Ich schrieb im letzten Jahre wohl hundert Briefe an Bekannte und empfohlene Wohlthäter; kaum zehn jedoch sandten eine Gabe. Die amerikanischen Protestanten schwimmen hier im Gelde. Und wir katholischen Missionare leiden durchweg Mangel an allem!“

Der Central-Stelle wurde ohne ihr Zutun vom Central-Verein die Aufgabe zugewiesen, für die Sache der deutschen Missionare in den Heidenländern zu wirken. Sie bringt diese Angelegenheit, wie so manche andere, so oft es angeht, in Erinnerung. Leider scheinen die Delegaten, die mit so großer Begeisterung dem Vorschlag des hochw. Theodor Hammcke, die Missionen zu unterstützen, zustimmten, ihre lieben Brüder zu Hause nicht gekannt zu haben. Unser bescheidener Vorschlag, jedes Mitglied des C. V. möge zehn Cents das Jahr für die Missionen aufbringen, hat ebensovienig Erfolg aufzuweisen als der andere, jeder Verein möge jährlich eine Sammlung für den gleichen Zweck aufnehmen. Es bleibt alles beim alten, das heißt, die „tote Masse“, von der der verst. Nikolaus Gonner so gerne zu sprechen pflegte, hat noch kein Auferstehungsfest gefeiert, und ihr Pfingstfest droht sie gänzlich zu verschlafen.

Wo bleiben die Männer?

Es ist auffallend, daß die dem jungen Frauenbunde angeschlossenen Vereine so bedeutende Geldsummen aufzubringen vermögen, sowohl für Vereinszwecke als auch für andere gute Werke. Auffallend, weil die Männer-Vereine und -Verbände dem gar nichts Ebenbürtiges an die Seite stellen können.

Als Kopfsteuer und Beiträge für milde Zwecke hat z. B. der Missourier Zweig des Frauenbundes in den Jahren 1918 bis 1925 (Mitte Mai) \$10,913.17 aufgebracht! Dem dürfen die Versicherungsgelder und Unterstützungsgelder der Männer als Vergleich nicht gegenübergestellt werden, denn diese sind Einzahlungen, für die eine Gegenleistung erwartet wird. Der Vergleich muß sein zwischen Kopfsteuergeld und milden Spenden bei den Männern und denselben beiden Posten bei den Frauenvereinen. Denn die angeführten Zahlen schließen keine Zahlungen für Versicherungszwecke ein.

Welcher Staatsverband mit gleicher Mitgliederzahl (der Missourier Zweig des Frauenbundes zählt zur Zeit 6400 Mitglieder) hat ähnliches geleistet? Und dabei sind, soviel wir ermitteln können, so gut wie gar keine Liebesgaben zur Vinderung der Kriegsnoth in Deutschland und Oesterreich eingeschlossen, weil in Missouri die Beiträge für diesen Zweck zumeist in die großen Diözesankollekten flossen. Das ist aber ein Zweck, für den unsre Männervereine und -Verbände z. Th. ganz Bedeutendes geleistet haben. Es handelt sich also bei diesen Zahlen um Beisteuern für Organisationszwecke und die Förderung einheimischer caritativer Werke.

Das erhöht die Bedeutung dieser Leistung, die klar beweist, was geschehen kann, wenn der gute Wille

zur That vorhanden ist. Noch nicht zehn Jahre alt hat der Missourier Frauenbund viel mehr für das St. Elisabeth Settlement, die Tilgung der auf dem Settlement-Eigenthum ruhenden Schuld, das Missionswerk und andere wohlthätige Werke beigesteuert als mancher Verband von Männern für alle Zwecke außer denen der Versicherung gegen Krankheits- und Sterbefälle während eines viel längeren Daseins.

Wo bleiben die Männer? hat man ein Recht zu fragen. Oft wird Großes beschlossen und meistens wird nur Geringes geleistet. Das kann nur dann anders werden, wenn mit der unglücklichen Tradition, daß unsere Vereine mit etlichen Pennies auskommen können, gebrochen wird.

Die „Getreuen“ über das Leo-Haus.

Verdiente Anerkennung zollt die Zeitschrift „Die Getreuen“, die eine Brücke schlagen will für die Katholiken deutscher Zunge in aller Welt, unsrem Leo-Hause im März-April-Fest des gegenwärtigen Jahres. „Germanus“, wie sich der Verfasser des Aufsatzes nennt, bespricht sowohl die Nothwendigkeit als auch die segensreiche Thätigkeit der Anstalt, durch deren Räume er die Leser führt. Besonders eingehend bespricht er das Zimmer des Rektors, oder vielmehr die so wichtigen Angelegenheiten, die dort im Interesse der Einwanderer verhandelt und erledigt werden. Auch ist es dem Schilderer nicht entgangen, daß die Verwaltung des Leo-Hauses sich nicht mit dem bereits Gewonnenen begnügen will, sondern vorwärts schauend Erweiterungspläne schmiedet. Aus dieser Erkenntnis heraus schließt „Germanus“ seinen mit sympathischer Wärme geschriebenen Aufsatz: „Möchte ein glücklicher Stern den Männern und Frauen scheinen die das Heimathhaus in New York betreuen! Möchte das Leo-Haus fortfahren, unter günstigen Bedingungen, Segen und Glück zu bringen jenen, die aus der Ferne der alten Heimath kommen, und ihre Zukunft in sichere Bahnen geleitet wissen wollen!“

Selbstverständlich gedenkt „Germanus“ auch des verdienten Herrn Joseph Schaefer, der nun fast ein Menschenleben lang dem Leo-Hause als Vize-Präsident und Vorsitz des Verwaltungsrathes so treu Dienste geleistet.

Investitur des hochw. Mgr. Peter Biermann in Evanston, Ill.

Der zum päpstlichen Hausprälaten ernannte Pfarrer der St. Nikolaus Gemeinde zu Evanston, Ill. Rev. Peter L. Biermann, wurde am 10. Mai von Sr. Eminenz, Wilh. Kardinal Mundelein, im Beisein acht anderer päpstlicher Hausprälaten, von 47 Priestern und einer großen Schar Laien mit den seinem neuen Rang entsprechenden Gewändern bekleidet. Der kirchlichen Feier folgte ein Festessen im St. Francis Hospital, um das sich Mgr. Biermann große Verdienste erworben hat, und eine Gemeindefeier.

Mgr. Biermann, am 10. Dezember 1863 zu Elze in der Diözese Paderborn geboren, kam am 9. Oktober 1888 ins Land und wurde am 17. Oktober 1886 zu St. Francis zum Priester geweiht. Er ist einer der Diözesan-Konsultoren der Erzdiözese Chicago und Censor Librorum. C. L. und C. St. haben an ihm einen wohlwollenden Freund. Erst unlängst stattete er der C. St. einen Besuch ab.

Rev. George J. Weber, Buffalo, zum päpstlichen Hausprälaten ernannt.

Dem hochw. George J. Weber, einem verdienten katholischen Priester der Diözese Buffalo, hat der hl. Vater den Rang eines päpstlichen Hausprälaten mit dem Titel Monsignore verliehen. Rev. Weber hat sich nicht nur mit großem Eifer in der unmittelbaren Seelsorge bethätigt, sondern als Gründer und Hauptstütze des vortrefflichen Wochenblattes „Echo“, das auch als Präsident des D. R. R. Waisenhauses in Buffalo, hat er Namhaftes für die Sache der Caritas und der katholischen Aktion geleistet. Außerdem besitzt er das Verdienst, die Genossenschaft der Barmherzigen Brüder aus Deutschland herübergebracht und sie in dem früheren Schwesternhause seiner Gemeinde untergebracht und so ihre Einbürgerung in unserm Lande ermöglicht zu haben. Wöhr. Weber ist abgekehrter Pfarrer der Gemeinde zur Schmerzhaf. Mutter Gottes.

Geboren in Boston, Erie County, N. Y., i. J. 1861, absolvierte er das Canisius College, Buffalo, worauf er sich in Löwen in Belgien begab, um Theologie zu studieren. Die Priesterweihe empfing er zu Venlo in Holland im Jahre 1884. Als Pfarrer der Schmerzhaf. Mutter Gottes Gemeinde wurde er 1911 der Nachfolger des in C. V. Kreindorf bestbekannten verstorbenen hochw. Dr. Anton Geiter.

Bonifatius-Feiern.

Katholischen Blättern zufolge ist die Abhaltung von Bonifatiusfeiern an folgenden Orten beschlossen worden:

Baltimore, den 7. Juni; 16. jährliche Bonifatiusfeier, unter der Regide des D. R. Verbandes (Kath. Central Verein of Maryland); in der St. Kreuz Kirche.

Philadelphia, den 7. Juni; in der St. Heinrich Gemeinde; kirchliche Feier am Morgen, darauf Mittagessen mit Tischreden.

Milvale, Pa., den 7. Juni; in der St. Anthonis Kirche; unter Regide des Allegheny County Verbandes.

New York, den 7. Juni; in der St. Joseph's Kirche; feierliche Vesper und Predigt.

Sheboygan, Wis., den 7. Juni; Hochamt; nachmittags Katholikenversammlung, unter den Auspizien des D. R. Districtverbandes des Staatsverbandes.

Die Treepoort Generalversammlung des Staatsverbandes Illinois empfahl in den von ihr angenommenen Beschlüssen von neuem die Abhaltung von Bonifatius-Feiern.

Bereinsjubiläen.

Zu den Erscheinungen, deren Vorkommen man mit Freude berichtet, gehören mit an erster Stelle die Vereinsjubiläen, weil sie den Beweis erbringen, daß unsere Sache historisch auf amerikanischem Boden gegründet ist, und daß unsere Mitglieder fest und treu dem Erbe der Pioniere festhalten.

Aus jüngster Zeit ist vor allem das diamantene Jubiläum der Unabhängigen Jägerkompagnie an der Gemeinde zum Allerhl. Erlöser in New York, das am 1. Mai begangen wurde, bemerkenswerth. Morgens wollten die Mitglieder und Festtheilnehmer einem Gottesdienste für die Seelenruhe ihrer verstorbenen Brüder und später einem zweiten, feierlichen Hochamte bei;

nachmittags fand ein Familienfest statt, das mit einem Festessen beschlossen wurde. Hr. C. Korz, Präsident des C. V., war einer der Redner.

In Madison, Wis., beging der St. Michael's Unterstützungsverein den 60. Jahrestag seiner Gründung am 26. April. Es lebt noch einer der Gründer, Hr. John Dickert. — In Minnesota bereitet sich der St. Joseph's Unterstützungs-Verein zu New Ulm auf die Feier seines goldenen Jubiläums vor, während der St. Bonifatius Verein in Minneapolis dieser Tage das gleiche Jubiläum zu feiern vermag. — In der Stadt New York beging der St. Joseph's Verein an der Gemeinde zur Schmerzhaf. Mutter am 10. Mai sein 25. Stiftungsfest, während am 17. Mai der an der St. Anna Gemeinde in Milwaukee bestehende Zweig des dortigen St. Joseph's Vereins den 15. Jahrestag seiner Gründung begehen konnte.

Aus den Staatsverbänden.

Die bevorstehenden General - Versammlungen der Staatsverbände.

Die 38. Generalversammlung des Staatsverbandes des Connecticut wird am 27.—29. Juni in der St. Joseph's-Gemeinde in Bridgeport abgehalten werden. Sowohl der Sekretär des Staatsverbandes als auch das Lokalkomitee haben Einladungen ausgesandt.

* * *

Wie der Sekretär des Staatsverbandes Oregon, Hr. Joseph Pohl, durch ein Rundschreiben und durch das „St. Joseph's Blatt“ bekanntmacht, wird die 10. Generalversammlung des Verbandes am 20. und 21. Juni in Jordan tagen. Nachmittags 2 Uhr beginnen die Geschäftssitzungen, und am darauffolgenden Tage ist feierliches Hochamt mit Predigt.

Der Generalversammlung wird eine revidierte Konstitution des Verbandes zur Begutachtung unterbreitet werden. Einzelne Führer sind nicht abgeneigt, dem Vorschlag der Allentowner Generalversammlung des C. V. entsprechend, den Namen „Catholic Central Verein of America, State Branch Oregon,“ anzunehmen.

* * *

Die 27. General-Versammlung des Staatsverbandes Texas ist auf den 28.—30. Juli nach Westphalia einberufen worden. Dort tagte vor nunmehr zwanzig Jahren der damals noch recht junge Verband, der seitdem bedeutend an Kraft und Einfluß zugenommen hat. In der an die Geistlichkeit, die Beamten und Mitglieder der im Staatsverbande, dem Frauenbunde, in der Gonzaga Union und in der Kath. Versicherungsgesellschaft zusammengeschlossenen Vereine gerichteten Einladung zur Betheiligung, wendet sich der Präsident, Hr. Hermann Jaedle, auch an alle anderen Katholiken, „die an dem katholischen Laien-Apostolat interessiert sind.“ Herr Jaedle erklärt weiter:

„Von der Erkenntnis beseelt, daß organisiertes Wirken notwendig ist, um den üblen Tendenzen der Zeit entgegen zu arbeiten — den gefährlichen Strömungen, die das Fundament der Gesellschaft untergraben — laßt uns vollzählig in Westphalia erscheinen und uns einig werden in unsren Plänen und Versuchen, diesen drohenden Gefahren entgegenzuarbeiten. Es braucht nur darauf aufmerksam gemacht zu werden, daß in offener Verachtung des göttlichen Gesetzes, Männer von höherer Bildung jetzt danach trachten, den Glauben, der die Menschheit seit Jahrhunderten erhalten hat, zu vernichten. Es ist höchste Zeit, daß wir zu begreifen anfangen, daß Religion und Sittlichkeit, Wahrheit und Gerechtigkeit, Ehre und Familie, und sogar die Zukunft der Menschheit in Gefahr schwebt. — Der Mangel an Thätigkeit in den Lokal-Vereinen und der Stillstand des dem Versicherungszweige entgegengebrachten Inter-

effes, Sachen, die das Lebensblut des Staatsverbandes berühren, verlangen die dringende Aufmerksamkeit der Delegaten."

* * *

Wenn die heurige Generalversammlung des Staatsverbandes Nord-Dakota, die für den 17. und 18. Juni nach Harvey anberaumt ist, schlecht besucht sein sollte, so ist das sicherlich nicht Schuld der Beamten. Insbesondere der Präsident, Hr. Martin Klein, hat in seinem Rundschreiben an die Vereine, deren Beamten und Mitglieder auf ihre Pflicht aufmerksam gemacht, für die Erwählung geeigneter Delegaten zu sorgen.

Von jeher ein Freund des C. V. und der C. St. erwähnte Hr. Klein außerdem die Vereine, ihrem Vermögen gemäß zum Stiftungsfonds beizutragen. „Wir sind ein Theil des C. V., heißt es in dem Schreiben, „und haben Antheil an den Errungenschaften, dem Vorsehungswerke des C. V. und seiner C. St. Daher ist es unsere Pflicht, durch finanzielle Unterstützung jenes Unternehmens uns erkenntlich zu zeigen.“ Die Bemühungen der Beamten sekundierte der „Nord Dakota Herald“ andauernd und eifrig.

In der offiziellen, an die Geistlichkeit und die Vereine gerichteten Einladung erklären Präsident Klein, Vize-Präsident John Wald und Sekretär Mich. Baumgartner u. a.: „Wir fordern die noch nicht angeschlossenen Vereine auf, sich dem Staatsverbande anzuschließen. Immer wieder wird in den Zeitungen auf die Nothwendigkeit hingewiesen, mehr Vereine für den Staatsverband zu gewinnen, wenn bessere Arbeit geleistet werden soll. Nicht nur die Zahl der Vereine, sondern auch die finanzielle Unterstützung ist eine Hauptbedingung für die Existenz und das weitere Gedeihen des Verbandes. Wollte Gott, daß in diesem Jahre die Mühen und Arbeiten des Verbandes reiche Früchte tragen mögen in der Besserung der Lage der Kirche, der sozialen Verhältnisse und der Ausbreitung einer höheren Achtung vor der Konstitution unseres Landes.“

* * *

Sowohl die Beamten des Staatsverbandes Ohio als auch das Lokalkomitee in Cleveland haben Einladungen zur Bethheiligung an der Generalversammlung des Staatsverbandes, die bekanntlich am 21. und 22. August in Cleveland stattfinden soll, ausgesandt. Beide weisen auf die Central-Vereins-Versammlung, die vom 23. bis 26. August, also unmittelbar nach jener tagt, hin, mit der Aufforderung an die Theilnehmer, sich Eisenbahn-Certifikate ausstellen zu lassen, damit die Möglichkeit der Fahrpreisermäßigung für die Rückfahrt geschaffen werde.

Die von den Staatsverbandbeamten ausgehende Einladung, unterschrieben von Hrn. F. J. Ulrich, Ottoville, Präsident, und Hrn. Jos. M. Kaelin, Columbus, Sekretär, erklärt: „Für unseren Staatsverband betrachten wir es als eine große Ehre und besondere Vergünstigung, zugleich mit dem Central-Verein zu tagen. Die näheren Beziehungen, die dadurch angeregt werden sollen, die mustergültige Ausföhrung des reichhaltigen Programmes, können unseren Mitgliedern nur zur Anregung und Ermunterung dienen; die Konvention wird uns mit neuem Muth und frischer Kraft beleben, so daß wir mit umso größerem Eifer die Verwirklichung unserer hohen Ziele anstreben möchten.“

Ueber die Erhebung der Beiträge zur Fundierung der C. St. sagt das Schreiben: „Wir wünschen unseren Mitgliedern nochmals ans Herz zu legen, doch diese Gelegenheit nicht vorübergehen zu lassen, unser Möglichstes zu thun zur Erreichung der Quote unseres Staates an diesem Fonds. Bisher haben wir ungefähr \$4000.00 aufgebracht. Unser Antheil betragt \$30,000.00. Für uns muß es Ehrensache sein, diesen Antheil bis zur Tagung im nächsten August aufzubringen.“

Für das Lokal-Festkomitee, dessen Hauptquartier das Cleveland Hotel ist, zeichnen Hr. Stephen A.

Junglas als Präsident und Hr. German J. Fox als Sekretär. Die Einladung ist herzlich gehalten, und ist an hochw. Geistlichkeit und die Beamten und Mitglieder dem Staatsverbande Ohio angeschlossenen Vereine gerichtet.

Wisconsin.

Hr. Rechtsanwalt Michael J. Girten, von 1919-1922 Präsident des C. V., ist vom Präsidenten österreichischen Republik ersucht worden, die Vertretung des Konsulats Oesterreichs in Chicago zu übernehmen. Am 4. Mai hat Präsident Coolidge Hr. Girten die Exequatur ertheilt.

Einstweilen ist Oesterreich nur durch einen Berufsrath in unserem Lande, der in New York lebt, vertreten. Hr. Girtens Gebiet umfaßt 27 Staaten und alle Inselbesitzungen unseres Landes.

Dem hochw. Abt Ignatius Conr. D. S. B., der seit 1892 der Abtei New Subiaco, Arkansas vorsteht, hat der Papst auf Ersuchen des Bischofs J. B. Morris, von Little Rock, die Cap in Purpur verliehen. Abt Ignatius ist der einzige Benediktinerabt in unserem Lande, der sich dieser Auszeichnung erfreut.

Bischof Morris nahm am 18. Mai die mit der Befreiung verbundenen Ceremonien vor. Abt Ignatius ist seit in Begleitung des hochw. P. Basil Egloff, von Fort Snodgrass nach Rom und Einsiedeln abgereist.

In Little Rock, Ark., wo er seit 1883 wohnte, Hr. Adolph Arnold im Alter von 88 Jahren aus dem Leben geschieden. Der Verstorbene war einer der Gründer des St. Josephs Vereins in jener Stadt und half das „Arkansas Echo“ ins Leben rufen. Mehrere Jahre lang war er Präsident der Gesellschaft, die jenes Blatt herausgibt. Einer seiner Söhne, Theodor, ist seit einer Reihe von Jahren Sekretär des Staatsverbandes Arkansas.

Hr. Adolph Arnold eröffnete i. J. 1885 ein Eisenwaren- und Möbelgeschäft in Little Rock, und später gründete er mit seinen Söhnen die Arnold Barber Supply Company, die heute von den beiden Söhnen Adolph und Theodore weitergeführt wird.

Der Kolping-Verein (Kolping Society America) hat nun auch in Milwaukee Fuß gefaßt. Dort wurde am 25. Mai in der St. Anna Gemeinde, Rev. A. B. Salick, Pfarrer, eine vorbereitende Versammlung abgehalten, unter Mitwirkung Rev. Salicks und des Vorstandes der Vinzenz-Kongregation jener Gemeinde. Rev. S. J. Weber und Mr. F. A. Garnischmacher, Chicago, Präses und Vize-Präses der Gesellschaft, hielten Ansprachen; rund junge ledige Männer, z. Th. erst seit kurzem in Wisconsin, hatten sich zu der Berathung eingefunden. Rev. Salick versprach, des Vereins sich annehmen zu wollen und stellte den gewonnenen Mitgliedern einen Versammlungsraum zur Verfügung.

Nachdem der Gesellenverein Jahre lang in New York und Chicago thätig gewesen war, hat er sich in den letzten Jahren merklich ausgedehnt. In verhältnismäßig kurzer Zeit sind auf der Südseite in Chicago, in Brooklyn, Philadelphia und Cincinnati Zweige entstanden, denen sich in Milwaukee hinzugesellt.

Die am 3. u. 4. Mai in der Augustinus Gemeinde in Chicago abgehaltene 29. Generalversammlung des C. V. wurde Sonntag nachmittags mit